

Essential Service Values & BANGA



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Edited by

Jitendra Kr. Roy, WBCS(Exec.)

PREFACE

In the efforts made by the ATI to implement its mandate, *Learning to Serve*, we had the good fortune of coming in touch with a kindred spirit: the NCMB Memorial Trust led by Smt. R. Biswas and Dr. U.N. Biswas, who retired from the Indian Police Service as Additional Director of the CBI after years of distinguished service to the nation. Starting with collaboration with the Trust's Disaster Management Institute in imparting practical training in disaster management operations, the partnership extended into the seminal area of inculcating essential values for the civil services. The challenge was sought to be met by including in every induction training course for new recruits to the civil services a module conducted by Dr. Biswas on how to work on the mind in tranquility to realize these values. The Trust also conducted an intensive training-of-trainers course for selected officers in this very difficult area. At our request, Dr. Biswas finally agreed to permit publication of a monograph containing the material he uses in his sessions on service values. It includes a rare piece of anthropological research on the identity of "Banga/Vanga" as a distinct people.

Shri Jitendra Kr. Roy, WBCS (Exec.) Associate Professor in the ATI's Natural Disaster Management Unit, undertook the responsibility of editing the entire material.

This monograph is being published by the ATI for the benefit of all public servants with grateful thanks to the NCMB Memorial Trust for their unstinted assistance in our efforts and for generously consenting to allow use of their material.

Bidhannagar
February 2009

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1. Introduction

Every country is identified by its national flag and its state emblem which represent many interesting attributes of the country. Similarly the Indian flag also has some interesting attributes making it unique. The present form of the Indian flag was adopted on 22 July 1947, a month before India gained independence. The Indian flag is the pride of the country. The flag of India is in horizontal tricolour - saffron, white and green in that order from top to bottom. On the white band of the flag there is a navy blue *chakra* or wheel.

The 'saffron' color of the flag symbolizes courage and strength; the 'white' represents truth and peace and 'green' represents growth, fertility and auspiciousness. The *Chakra* (also called Ashoka chakra) or the wheel in the middle of the flag carries a deep symbolism. In the wheel there are 24 spokes. The 24 spokes in the Ashoka *chakra* represents the 24 hours. It is also called the wheel of law or Dharmachakra or Dhammachakra as named by its proponent the great emperor Ashoka. The wheel shows that there is death in stagnation and life in movement.

The need for an Indian flag came in the beginning of the 20th century when the independence movement was on its zenith. Sister Nivedita a disciple of Swami Vivekananda came up with the first national flag in 1904. The flag was then named as Sister Nivedita's flag. The flag had a red background, a white lotus and a *vajrachinha* (means thunderbolt). Then came a tricolour flag which was unfurled in 1906. This flag was first unfurled in a protest rally in Bengal. The flag then came to be known as the 'Calcutta Flag'. The flag had three colours orange, yellow in the middle and green at the bottom and in the yellow portion was written Vande matram in devanagiri script. In 1907 another tri-color was unfurled by Bhikaji Cama. The flag was interestingly unfurled in Germany. This flag was different from the previous one with green color on top of the flag, saffron colour in the middle and red at the bottom.

A new Indian flag was adopted in 1917 by Bal Gangadhar Tilak and Annie Beasant. This flag featured four green and five horizontal strips.

Then Mahatma Gandhi insisted that the Indian flag should not represent any religion. Looking into this prospect many new Indian flags were designed. The flag then featured white colour on the top of the flag, green in the middle of the flag and red at the bottom. But the flag closely resembled the Irish flag. As questions were raised on the Indian flag, looking into this the Congress Working Committee (CWC) came up with a Flag Committee of seven members in 1931. The Flag Committee submitted its report to the CWC which took a call on it in August 1931. The CWC took the following resolution:

'Having considered the Report of the Flag Committee, the Working Committee appreciates its labours and endorses its view that the national flag should not bear any communal significance and that it should be distinctive and not capable of being mistaken for the flag of any other country. The Working Committee feels, however, that it would be desirable to have as little change as possible in the existing flag; the committee, therefore, recommends to the A.I.C.C. for its adoption with the following change:

The flag should be three coloured, horizontally arranged, as before, but the colours shall be saffron, white and green in the order stated here from top to bottom, with the spinning-wheel in dark blue in the centre of the white strip; it being understood that the colours have no communal significance, but that saffron shall represent courage and sacrifice, white peace and truth, and green shall represent faith and chivalry, and the spinning-wheel the hope of the masses'.

The All India Congress Committee considered the above recommendation in its August, 1931 session and passed the following resolution:

"the National Flag shall be three coloured, horizontally arranged as before, but the colours shall be saffron, white and green, in the order stated here from top to bottom, with the spinning-wheel in dark blue in the centre of the white stripe, the colours standing for qualities, not communities. The saffron shall represent courage and sacrifice, white peace and truth, and green shall represent faith and chivalry and the spinning-wheel the hope of the masses. The proportions of the flag should be as three to two."

The new national flag was required to be hoisted on August 30th, the last Sunday of the month, which was to be celebrated as the Flag Day.

However when the flag of independent India came into being, the most important change that took place was replacement of the *charkha* by the Dhammachakra. It has far reaching implications.

2. Developments on the eve of independence:

The President of the Constituent Assembly, Dr. Rajendra Prasad, appointed on June 23rd 1947 under his chairmanship an ad hoc committee to determine the National Flag of independent India. Besides the Chairman, the committee consisted of Abul Kalam Azad, C. Rajagopalachari, Shrimati Sarojini Naidu, K. M. Panikkar, K. M. Munshi, B. R. Ambedkar, Frank Anthony, B. Pattabhi Sitaramayya, Hiralal Shastri, Satyanarayan Sinha, Baldev Singh and S. N. Gupta. Since the President felt that there was a strong feeling in the country in favour of adopting the National Flag adopted by the Congress in 1931 as the National Flag of India, the resolutions passed by the Congress Working Committee and the All-India Congress Committee in August 1931 were circulated to the members of the ad hoc committee along with the notification appointing it and inviting its members to assemble on July 10. The committee met again on July 18. Amongst other things, the committee considered a note on the National

Flag prepared by S. D. Kalelkar of Nagpur. Final decisions regarding the design of the flag were taken on July 18. On July 22, on a motion by Nehru, the flag recommended by the committee was finally adopted by the Assembly to be the National Flag of independent India.

2.1 Note on the National Flag for India by S. D. Kalekar:

S.D. Kalekar of Maharashtra prepared the following note on the type of flag that independent India should have and sent to the ad hoc Committee which met on July 10, 1947 for its consideration:

"Pandit Jawaharlal Nehru's far-sighted decision to stick to the original nomenclature of 'Union of India Republics' with a view to emphasizing the Congress stand that there has been no change of outlook as far as they are concerned, may be seen as a useful pointer to the ad hoc committee for National Flag, recently appointed by Dr. Rajendra Prasad, the President of the Constituent Assembly. If the Congress ideology has remained unchanged, a flag which has represented that ideology and for which millions shed their blood so that the honour of the national flag may be maintained, need not undergo any radical change except on grounds of technical details of flag-making.

"Originally, the flag had three horizontal strips of white, green and red in the order, starting from the top, with the figure of Charkha superimposed. At a later stage, the red strip was replaced by the orange (to recognize the sacrifices of the saffron-clad Desh-sevikas, as some thought) and the order was changed to orange, white and green, with the charkha in the centre.

"One of the basic principles of flag-making is that it must be distinct against the background of the sky and for this reasons, a white strip at any extremity has to be ruled out of the question. The original flag

with a white strip at the tip and flying on the mast of, say, a battleship, would appear against the background of the sky as a flag with only two strips of green and red, the white strip being swallowed up by the sky. The white strip, if it is to remain, and I shall show presently why it should remain, must necessarily be in the centre with two distinct colours above and below it.

"The second principle is that the colours must be distinct as possible and must not be capable of running into too many shades. The present orange colour, from this point of view is not an improvement on the old red. Not infrequently we come across flags with orange colours which may be anything from yellow, saffron, and pint to bhagwa of the Sadhu's kafni. The red strip of the original flag was definitely better from this point of view. Adoption of the original red might also effect a compromise with workers who have a partiality to that colour. A symbol of revolution, the red need not necessarily indicate a bloody revolution; it may very well stand for the non-violent revolution that we have witnessed in India.

"If the saffron was introduced to recognize the sacrifice of the Desh-sevikas, (and I am told, this was not the case), would not 'white', the symbol of purity, better suit Indian womanhood? Would it not also depict them as 'Sisters of Mercy' which in reality they are? Replacement of the orange need not therefore worry the Desh-sevikas.

"A third principle which is equally important if the flag is to have wide popular appeal is that, the details of design must not be too complicated and over-decorative to make it almost impossible for a man in street to design a national flag of his won; Tiger's head for example, would not do.

From this point of view, we should try and see if the

present charkha can be replaced by something that symbolises charkha. The charkha must of course be maintained, but only in a symbolic form. The present figure of charkha creates following difficulties of flag-making.

- (i) The design is not very easy to draw;
- (ii) It is not symmetrical; and
- (iii) If the obverse of the flag shows charkha with the wheel towards the mast and the spindle towards the end with its point facing toward one (I am thinking of the position when the flag is flying to the left of the mast), then the reverse must show the same charkha but the point of the spindle facing away from one. Few understand this important point and we come across ridiculous figures of charkha with the wheel towards the left and the spindle pointing towards one on the right.

"The simple wheel, I submit, could still symbolise the charkha making it easier to draw, symmetrical in design, and without creating confusion with the obverse and the reverse sides of the flag. The wheel which was the earliest and most vital discovery of human beings has been the sub-stratum of all civilizations, and it would particularly symbolise and agricultural community such as Indian. It would therefore represent the kisan and the kisan movement too. At the same time, the wheel may indicate industry and commerce without necessarily implying mechanization or the capitalist system. The wheel may further symbolise kranti by being the wheel of revolution and may be acceptable to parties which prefer to call themselves 'revolutionary'.

And finally, **the wheel might also include the Buddhist concept of Dharma-Chakra** (adopted by Emperor Ashoka) or the balance-wheel of religion that sustains society. The spiritual basis of Indian

Wheel of **12 Spokes** which represent the Four Noble Truths and the Eightfold path.

Wheel of **24 Spokes** which represent the 24 Pacchya (which includes the Magga or Eightfold path).

Wheel of **32 Spokes** which represents the 32 Aspects of the Eightfold path as described above.

Thus the importance of the Ashoka Chakra lies in the ideals for which it stands and not the number of spokes in the wheel.

Now, that the Dharmachakra is included in our national flag, all Indians are expected to stand by its ideals. It is needless to mention that the public servants are duty bound to conform to these ideals. Being the protectors of the flag, they also have an added responsibility to see that these ideals are complied with by others too.

"JAI HIND"

ADOPTION OF THE NATIONAL FLAG

The President of the Constituent Assembly appointed on June 23rd 1947, under his chairmanship an ad hoc committee to determine the National Flag of independent India. Besides the Chairman, the committee consisted of Abul Kalam Azad, C. Rajagopalachari, Shrimati Sarojini Naidu, K. M. Panikkar, K. M. Munshi, B. R. Ambedkar, Frank Anthony, B. Pattabhi Sitaramayya, Hiralal Shastri, Satyanarayan Sinha, Baldev Singh, and S. N. Gupta. Since the President felt that there was a strong feeling in the country in favour of adopting the National Flag adopted by the Congress in 1931 as the National Flag of India, the resolutions passed by the Congress Working Committee and the All-India Congress Committee in August 1931 were circulated to the members of the ad hoc committee along with the notification appointing it and inviting its members to assemble on July 10. The committee met again on July 18. Amongst other things, the committee considered a note on the National Flag prepared by S. D. Kalelkar of Nagpur. Final decisions regarding the design of the flag were taken on July 18. On July 22, on a motion by Nehru the flag recommended by the committee was finally adopted by the Assembly to be the National Flag of independent India. S. Radhakrishnan and Mohammad Saadullah who were amongst those who spoke on Nehru's motion, inter alia, explained the significance of the Flag with reference to the colour scheme adopted therein. Shrimati Sarojini Naidu who was called upon by the President to make the last speech on the motion, concluded by making an eloquent appeal to the "men and women of re-born India" to rise and salute the flag; Nehru's motion was adopted, the whole Assembly standing. The texts of the notification appointing the ad hoc committee, Congress Working Committee resolutions of 1931, S. D. Kalelkar's note on the National Flag, minutes of the ad hoc committee and the speeches of Nehru, Radhakrishnan, Mohammad Saadullah and Shrimati Sarojini Naidu in the Assembly are reproduced below.

special invitation.

The design of the flag prepared in accordance with the directions given at the first meeting of the committee was approved. It was decided that Pandit Jawaharlal Nehru should move a resolution in the Constituent Assembly meeting on July 22, 1947 for adoption of the above design of the National Flag.

As regards the design of State seal and emblem, it was considered that a decision in this matter was not of immediate urgency, and should be postponed until more designs were prepared.

2.3 Constituent Assembly meeting for adoption of the National Flag of India:

The Constituent Assembly met on July 22, 1947 for the purpose of adopting the National Flag. Dr. Rajendra Prasad, President of the Assembly, himself chaired the meeting.

The house was fully packed.

Speech of Pandit Jawaharlal Nehru

As decided earlier, Pandit Jawaharlal Nehru rose first and moved the resolution. He stated,

"Mr. President, it is proud privilege to move the following Resolution: *Resolved that the National Flag of India shall be a horizontal tricolour of deep saffron (kesari, white and dark green in equal proportion. In the centre of the white band, there shall be a Wheel in navy blue to represent the Charkha. The design of the Wheel shall be that of the Wheel (Chakra) which appears on the abacus of the Samath Lion Capitol of Asoka. The diameter of the Wheel shall approximate to the width of the white band. The ratio of the width to the length of the flag shall ordinarily be 2:3*"

He continued,

"But what type of wheel should we have?"

"Our minds went back to many wheels but notably **one famous wheel, which had appeared in many places and which all of us have seen, the one at the top of the capitol of the Ashoka column**

"That wheel is a symbol of India's ancient culture; it is a symbol of the many things that India had stood for through the ages. So we thought that this Chakra emblem should be there, and that wheel appears. For my part, I am exceedingly happy that in this sense indirectly we have associated with this Flag of ours not only this emblem but in a sense the name of Ashoka, one of the most magnificent names not only in India's history but in world history.

"Now because I have mentioned the name of Ashoka I should like you to think that the **Ashokan period was essentially an international period of Indian history.**

It was not a narrowly national period. It was a period when India's ambassadors went abroad to far of countries and went abroad not in the way of an Empire and imperialism but as ambassadors of peace and culture and goodwill.

"Therefore this Flag that I have the honour to present to you is not, I hope and trust, a Flag of Empire, a Flag of Imperialism, a Flag of domination over anybody, but a Flag of freedom not only for ourselves, but a symbol of freedom to all people who may see it. (Cheers). And wherever it may go- and I hope it will go far -not only where Indians dwell as our ambassadors and ministers but across the far seas where it may be carried by Indian ships, **wherever it may go it will bring a message, I hope, of freedom to those people, a message of comradeship, a message that India wants to be friends with every country of the world and India wants to help any people who seek freedom...**

"I beg to move this Resolution. (Cheers)."

Speech of Dr. S. Radhakrishnan

Dr. S. Radhakrishnan brought out the real essence of the wheel and the tricolour. He said:

"We cannot attain purity, we cannot gain our goal of truth, unless we walk in the path of virtue. **The Ashoka's wheel represents to us the wheel of the Law, the wheel of the Dharma. Truth can be gained only by the pursuit of the path of Dharma, by the practice of virtue.** Truth - Satya, Dharma, Virtue, these ought to be the controlling principles of all those who work under this Flag. **It also tells us that the Dharma is something which is perpetually moving.** If this country has suffered in the recent past, it is due to our resistance to change. There are ever so many challenges hurled at us and if we have not got the courage and the strength to move along with the times, we will be left behind. **There are ever so many institutions which are worked into our social fabric like caste and untouchability. Unless these things are scrapped, we cannot say that we either seek truth or practice virtue. This wheel, which is a rotating thing, which is a perpetually revolving thing, indicates to us that there is death in stagnation. There is life in movement.** Our dharma is sanatana, eternal, not in the sense that it is a fixed deposit but in the sense that it is perpetually changing...

"The red, the orange, the Bhagwa colour represents the spirit of renunciation. It is said: **Sarve tyaga rajadharmaesu drsta.** All forms of renunciation are to be embodied in Raja Dharma, Philosophers must be Kings. Our leaders must be disinterested. They must be dedicated spirits. They must be people who are imbued with the spirit of renunciation which that saffron colour has transmitted to us from the

beginning of our history. That stands for the fact that the World belongs not to the wealthy, not to the prosperous but to the meek and the humble, the dedicated and the detached. **That spirit of detachment, that spirit of renunciation is represented by the orange or the saffron colour....** If we are not imbued with that spirit of renunciation in these difficult days, we will again go under.

"The green is there - our relation to the soil, our relation to the plant life here on which all other life depends. We must build our Paradise here on this green earth. If we are to succeed in this enterprise, **we must be guided by truth (white), practice virtue (wheel), adopt the method of self control and renunciation (saffron).** This flag tells us 'Be ever alert, be ever on the move, go forward, work for a free, flexible, compassionate, decent, democratic society in which Christians, Sikhs, Moslems, Hindus, Buddhists will all find a safe shelter."

Speech of Mohammad Saadulla, Deputy Leader of Muslim League

Mr. Saadulla explained the position of the Muslims as regards the adoption of the National Flag. He explained the implications of the tricolour and more significantly the ideals of the Dharmachakra. He explained in clear words why the Chakra should be preferred over the Charkha as the emblem on the flag. He stated:

"Mr. President, Sir, my intervention in this debate was not at all necessary, in view of the very learned and able speech of Pandit Jawaharlal Nehru and speeches from other quarters. The reason for my standing before you is that I want to make perfectly clear our position...

"In my opinion the Flag symbolises the evolution of our aspirations, the fulfillment of our struggles and the ultimate result of all our sacrifices..."

"Everywhere it is admitted that India has got a great spiritual message to send out to the different countries of the world. The '**saffron**', as is well known, is the colour of all those people who live the spiritual life not only among Hindus but also among Muslims. Therefore the saffron colour should remind us that we should keep ourselves on that high plane of renunciation which has been the realm of our Sadhus and saints, Pirs and Pandits. I therefore welcome the inclusion of this colour in the Flag.

"Next I come to the white portion. '**White**' both among Hindus and Muslims is the emblem of purity. I congratulate the High Command of the Indian National Congress that by a bold stroke of imagination they took up the white cap as the symbol of their creed. The presence of the white portion in this Flag should remind every one who takes it up that we must be pure not only in word but also in deed. Purity should be the motto of our life, individually as well as in connection with the State.

"Lastly, Sir, '**green**' reminds me of the fact that it was the emblem of the upsurge of India's freedom. Green was the emblem of the Flag which was raised by Bahadur Shah in 1857. But it has more than a sentimental or symbolical value to us Muslims because green was the colour of the Flag of the Muslims from the time of the great Prophet of Arabia thirteen centuries ago. Some may regret that the Charkha which was the emblem of the masses has been replaced by the Dharmachakra of Ashoka. But I consider that it was really a heaven-born inspiration of the authorities that this Chakra now takes the place of the Charkha. Although the Charkha was the emblem of our self-help and of our approach to the common masses and was embodied in our activities by the message of the Mahatma, yet towards the later stage the ideal of Charkha had been polluted, the instruction or inspiration of Mahatma Gandhi had

been deviated from and those who wore the Charkha which was the symbol of non-violence were most violent in their actions which at one time Pandit Nehru had at great personal risk to assuage. The Dharmachakra of Ashoka reminds us of the condition of the people at the time of that great Buddhist Emperor of India. He ruled not for his personal aggrandizement but for the contentment, peace and prosperity of the people under his charge. This emblem now embodied in our National Flag ought to remind every administrator and every citizen of the federation of India that we should forget the past and look to the future and try to carry on the tradition of the great Buddhist Emperor Ashoka, and we should be reminded at all times that we are here not only for our material prosperity but also for our spiritual advancement."

Speech of Smt. Sarojini Naidu

Smt. Sarojini Naidu stressed that this flag stood for universal peace and brotherhood and that everyone was equal under it. She stated:

"...I think that the time has come in the onwards march of the world-civilisation when there should be no longer any sex consciousness or sex separation in the service of the country. I therefore speak on behalf of that ancient reborn Mother with her undivided heart and indivisible spirit, whose love is equal for all her children, no matter what corner they come from, in what temples or mosques they worship, what language they speak or what culture they profess.

"...Today I ask one and all to honour this Flag. That wheel, what does it represent? It represents the **Dharmachakra of Ashoka the Magnificent who sent his message of peace and brotherhood all over the world.**

"I say that we women stand for the unity of India.

Remember **under this Flag there is no prince and there is no peasant, there is no rich and there is no poor.** There is no privilege; there is only duty and responsibility and sacrifice. Whether we be Hindus or Muslims, Christians, Jains, Sikhs or Zorostrians and others, our Mothers India has one undivided heart and one indivisible spirit. Men and women of reborn India, rise and salute this Flag! I bid you, rise and salute the Flag. *(Loud cheers.)*"

Thereafter, the resolution was passed and the flag was adopted as the National Flag of India.



Saffron represents courage and sacrifice; white - peace and truth, green represents faith and chivalry and the spinning-wheel the hope of the masses.

2.4 The State Emblem:

The Govt. of India adopted the lion capital on 26 January 1950 without the crowning Dharmachakra, the crowning wheel of law and the bell shaped vase covered with the inverted leaves of lotus as the State Emblem of India. Below the abacus of the capital is inscribed *Satyameva Jayate*. It has been taken from the Mundaka Upanishada in Devnagari script, meaning, **'Truth Alone triumphs.'**

In the state emblem, we only see three lions, a wheel of 24 spokes in the centre with a bull on the right, a horse on the left and the outlines of two wheels on the extreme right and left.

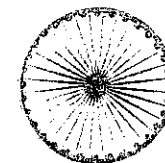


The archaeological survey of India has suggested the following symbolism of this emblem:

"The symbolism of the capitol has been variously explained. The simplest explanation appears to be that the crowning Dharmachakra symbolized the dharma or law, the four lions the roaring form of Buddha [Sakya-simha] facing the four directions, the four galloping animals, the four quarters as laid down in Buddhist books in connection with the Anotatta lake, the four dharmachakras the intermediate regions, and the lotus with its overwhelming leaves the symbol of creative activity."

3. The Dharmachakra

As mentioned above, the founding fathers of independent India upheld the **Dharmachakra** as the most important part in both the National Flag and the State Emblem. They have explained its significance in their speeches. While doing so they have stressed upon the virtues of Ashoka the Great and his governance. His period was an international period in Indian history and every Indian feels proud of his rule, particularly the latter part of his rule after he embraced Buddhism and totally reformed himself. Now let us see what actually the **Dharmachakra** stood for in those days and how it is associated with our present governance.



The Ashokan dharmachakra has 32 Spokes as may be seen from the picture above. These stand for 32 aspects of the Eightfold path or Magga to Enlightenment prescribed by Gautam Buddha. These aspects can be divided into three broad groups. These are described below.

GROUP - I:

1. RIGHT VIEW (4 Aspects):

- (i) **Suffering** : There are sufferings in this world.
- (ii) **Origin of Suffering** : Every suffering has an origin.
- (iii) **Extinction of Suffering** : Extinction of suffering is possible.
- (iv) **Path leading to Extinction** : The Eightfold Path can lead one to extinction of sufferings.

2. RIGHT THOUGHT (3 Aspects):

Thoughts guide one in the right direction only if they are **free from**:

- (i) **Sensual Desire**
- (ii) **Ill will**; and
- (iii) **Cruelty**

A public servant cannot do public good if his thoughts are influenced by any of the above vices.

GROUP - II:

3. RIGHT SPEECH (4 Aspects):

By right speech it means that while speaking one must **abstain** from

- (i) **Lying**
- (ii) **Tale Bearing**
- (iii) **Harsh Language**
- (iv) **Foolish Babble.**

Abstaining from the above four vices while speaking is a must for a public servant.

4. RIGHT ACTION (4 Aspects):

One must always **abstain** from

- (i) **Killing**
- (ii) **Stealing**
- (iii) **Unlawful Sexual Intercourse**
- (iv) **Taking of Intoxicants.**

A public servant must strive hard to prevent these ill-acts from happening.

5. RIGHT LIVELIHOOD (5 Aspects):

One must **abstain** from Livelihood of:

- (i) **Trading of Living beings**
- (ii) **Trading of Arms**
- (iii) **Trading of Intoxicant drinks**
- (iv) **Trading of Poison**
- (v) **Trading of Slaves**

GROUP-III

6. RIGHT EFFORT (4 Aspects):

By Strong Will one can make an **effort** towards:

- (i) **Avoiding of Evil**
- (ii) **Overcoming of evil**
- (iii) **Developing of wholesome thoughts**
- (iv) **Maintenance of Good Thought**

A public servant must always make earnest efforts in this direction.

7. RIGHT MINDFULNESS (4 Aspects):

Mindfulness of:

- (i) **Body**
- (ii) **Feeling**
- (iii) **Mind**
- (iv) **Mind Objects**

Without being mindful of the above aspects a public servant cannot function well.

8. RIGHT CONCENTRATION (4 Aspects):

- (i) **Detachment from Sensual Object**
- (ii) **Attainment of inner tranquility**
- (iii) **Equanimity Concentration**
- (iv) **Detachment from Joy and Dwelling in Equanimity**

This is the **Master Key for self-control** which is most important for a public servant.

These are the 32 ASPECTS of the Eightfold Path which are represented by the 32 spokes of the Wheel of Law or DHARMACHAKRA of Ashoka. (See Appendix II for Ashoka's Principles of Governance.)

However, the Dharmachakra in the national flag has only 24 spokes which resembles the wheel on the abacus of the Lion capitol. Some historians noted this anomaly

between Ashoka's Dharmachakra and the Ashoka Chakra in our national flag. Notable among them was Prof. Radha Kumud Mukherjee who in his letter to Pandit Jawarlal Nehru remarked it was 'a historical mistake' and suggested that,

"It will be in conformity with our principles and ideals if we correct the mistake which seems to have crept in. If we have wanted to revive the Asokan ideals, as indeed we have done, let us not perpetuate a mutilated variant of his monument. We do not think there will be any serious feeling of embarrassment in changing the emblem slightly."

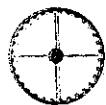
(The full version of his letter is reproduced in Appendix I: Adoption of the National Flag).

However, Pandit Nehru stated in his reply to Prof. Mukherjee that,

"I rather doubt if it is worthwhile raising this question now and changing the Emblem. We can adopt an Emblem even though it is not an exact replica of the old Ashoka Chakra."

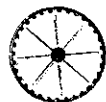
(See Appendix I)

In fact, the Dharmachakra can be of 4, 8, 12, 24 or 32 spokes. However, whatever be the number of spokes in the wheel, each represents almost the same ideals as shown below:



Wheel of **4 Spokes** which represent the Four Noble Truths:

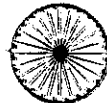
1. Suffering
2. Origin of Suffering
3. Extinction of suffering
4. Eightfold path leading to extinction of suffering.



Wheel of **8 Spokes** which represent the Eightfold Path.



Wheel of **12 Spokes** which represent the Four Noble Truths and the Eightfold path.



Wheel of **24 Spokes** which represent the 24 Pacchya (which includes the Magga or Eightfold path).



Wheel of **32 Spokes** which represents the 32 Aspects of the Eightfold path as described above.

Thus the importance of the Ashoka Chakra lies in the ideals for which it stands and not the number of spokes in the wheel.

Now, that the Dharmachakra is included in our national flag, all Indians are expected to stand by its ideals. It is needless to mention that the public servants are duty bound to conform to these ideals. Being the protectors of the flag, they also have an added responsibility to see that these ideals are complied with by others too.

"JAI HIND"

ADOPTION OF THE NATIONAL FLAG

The President of the Constituent Assembly appointed on June 23rd 1947, under his chairmanship an ad hoc committee to determine the National Flag of independent India. Besides the Chairman, the committee consisted of Abul Kalam Azad, C. Rajagopalachari, Shrimati Sarojini Naidu, K. M. Panikkar, K. M. Munshi, B. R. Ambedkar, Frank Anthony, B. Pattabhi Sitaramayya, Hiralal Shastri, Satyanarayan Sinha, Baldev Singh, and S. N. Gupta. Since the President felt that there was a strong feeling in the country in favour of adopting the National Flag adopted by the Congress in 1931 as the National Flag of India, the resolutions passed by the Congress Working Committee and the All-India Congress Committee in August 1931 were circulated to the members of the ad hoc committee along with the notification appointing it and inviting its members to assemble on July 10. The committee met again on July 18. Amongst other things, the committee considered a note on the National Flag prepared by S. D. Kalelkar of Nagpur. Final decisions regarding the design of the flag were taken on July 18. On July 22, on a motion by Nehru the flag recommended by the committee was finally adopted by the Assembly to be the National Flag of independent India. S. Radhakrishnan and Mohammad Saadullah who were amongst those who spoke on Nehru's motion, inter alia, explained the significance of the Flag with reference to the colour scheme adopted therein. Shrimati Sarojini Naidu who was called upon by the President to make the last speech on the motion, concluded by making an eloquent appeal to the "men and women of re-born India" to rise and salute the flag; Nehru's motion was adopted, the whole Assembly standing. The texts of the notification appointing the ad hoc committee, Congress Working Committee resolutions of 1931, S. D. Kalelkar's note on the National Flag, minutes of the ad hoc committee and the speeches of Nehru, Radhakrishnan, Mohammad Saadullah and Shrimati Sarojini Naidu in the Assembly are reproduced below.

PRASAD-NEHRU CORRESPONDENCE REGARDING THE NATIONAL FLAG

June 27, 1947

[The President of the Constituent Assembly, Rajendra Prasad, was of the opinion that the resolution on the National Flag should specify that the cloth for making the flag would invariably be hand-spun and hand-woven (Khaddar). Nehru fully agreed with President's view; the necessary amendments were immediately made and various Government departments and Provincial Governments were informed accordingly. The correspondence between Rajendra Prasad and Nehru is reproduced below.]

(I) RAJENDRA PRASAD'S LETTER TO NEHRU

June 27, 1947

When the question of the National Flag was being considered by the sub-committee I suggested that the resolution should definitely state that the cloth of which the flag is made should be hand-spun and hand-woven whether of cotton, silk or wool. I understood from what was said that it was not necessary to state it in the resolution but that that would be the case. I have been informed that the Constituent Assembly office has placed orders for 3,000 flags with some textile mill. I have just issued an instruction to the office that the order, if placed, should be used for flags in the Constituent Assembly. I imagine similar orders may have been placed by other departments, particularly those in-charge of the ceremonies on the 15th August. I strongly feel that at least flags on Government buildings and flags purchased at Government cost should be passed by the Government not only for the department in Delhi but also for Provincial Governments which are likely to use flags very largely on the 15th August. Apart from the fact that the use of any other cloth will touch Bapu to the quick and will alienate him still further from us, I think we should not discard Khadi in an indirect manner, and if we wish to discard it

we should do it openly and directly after taking a deliberate decision to that effect. Hence it is necessary that a national flag should fly atop all public buildings. The design of this flag should be approved in advance by the Constituent Assembly of India.

2. The president has decided that an ad hoc committee consisting of the following members should be set up with a view to advising on the design of the flag. It is proposed that the report of the committee should be placed before the next session of the Assembly commencing on the 14th of July.

(1) Maulana Abul Kalam Azad,

(2) Mr. C. Rajagopalachari,

(3) Mrs. Sarojini Naidu,

(4) Sardar K. M. Panikkar,

(5) Mr. K. M. Munshi,

(6) Dr. B. R. Ambedkar,

(7) Sardar Ujjal Singh,

(8) Mr. Frank Anthony,

(9) Mr. S. N. Gupta (formerly Principal of the Mayo School of Arts, Lahore).

3. The president has good reason to believe that there is a strong feeling in the country in favour of adopting as the national flag of India the national flag adopted by the Congress in 1931. Copies of the resolutions passed by the Working Committee and the A.I.C.C. in August of that year are enclosed for information.
4. The first meeting of the committee will be held in the President's room in the Council Chamber on Thursday the 10th July, at 10 A.M. I am to express the hope that you will find it convenient to attend.

(II) CONGRESS WORKING COMMITTEE RESOLUTION

August, 1931

Having considered the Report of the Flag Committee, the Working Committee appreciates its labours and endorses its view that the national flag should not bear any communal significance and that it should be distinctive and not capable of being mistaken for the flag of any other country. The Working Committee feels, however, that it would be desirable to have as little change as possible in the existing flag; the committee, therefore, recommends to the A.I.C.C. for its adoption with the following change:

The flag to be three coloured, horizontally arranged, as before, but the colours shall be saffron, white and green in the order stated here from top to bottom, with the spinning-wheel in dark blue in the centre of the white strip; it being understood that the colours have no communal significance, but that saffron shall represent courage and sacrifice, white peace and truth, and green shall represent faith and chivalry, and the spinning-wheel the hope of the masses.

(III) ALL INDIA CONGRESS COMMITTEE RESOLUTION August, 1931

The report of the National Flag Committee was considered and it was resolved that "the National Flag shall be three coloured, horizontally arranged as before, but the colours shall be saffron, white and green, in the order stated here from top to bottom, with the spinning-wheel in dark blue in the centre of the white stripe, the colours standing for qualities, not communities. The saffron shall represent courage and sacrifice, white peace and truth, and green shall represent faith and chivalry and the spinning-wheel the hope of the masses. The proportions of the flag should be as three to two." The new national flag was required to be hoisted on August 30th, the last Sunday of the month, which was to be celebrated as the Flag Day.

**(IV) A NOTE ON THE POINTS SUGGESTED FOR
DISCUSSION AT THE AD HOC COMMITTEE MEETING**

July 10, 1947

1. NATIONAL FLAG

(i) Colours to be used:

- a. Exact shades of the colours
- b. Width of the stripes of the colours

(ii) Whether any symbol should be superimposed on the colours:

- a. Position of the symbol/s on the flag
- b. Colour or colours of the symbol/s on the flag
- c. Size of the symbol/s

(iii) Size of the Flag:

Proportion of the width to the breadth.

Note - The maximum size of the Union Jack ordinarily used is 18ft X 9 ft.: the usual one being 12ft. X 6ft.

Note: "Flag designing is really a branch of heraldry and should be - in accordance with its laws both in the forms and colours introduced. Yellow in blazonry is the that colour should not be placed upon colour not metal upon metal; but it is not every one who knows heraldry, as is evident from the national flags of the South American Republics and other States that should have known better. Even the Popes with their white and yellow, that is silver and gold, have displayed their ignorance of heraldry for over a thousand years, and imposed it on the kingdom of Jerusalem" - Wheeler-Holohan.

**2. NATIONAL EMBLEM TO BE USED ON THE STATE
SEALS, LETTER-HEADS OF STATE PAPERS, ETC.**

(I) Composition

- a. What symbols should be incorporated?
- b. In what order should the symbols be arranged?
- c. What should be the predominant symbol?

(II) Colour of the emblem

- a. Should there be one colour?
- b. Should the national colours be used?

Note - When used as a seal or as a letter-head the emblem will usually be only of one colour; but when it is used as an architectural feature or has to be painted for ceremonial purposes on State furniture etc., it will have to be in colours, and it is therefore advisable to fix the colours.

(V) NOTE ON NATIONAL FLAG FOR INDIA
S. D. KALELKAR

July, 1947

Pandit Jawaharlal Nehru's far-sighted decision to stick to the original nomenclature of 'Union of Indian Republics' with a view to emphasizing the Congress stand that there has been no change of outlook as far as they are concerned, may be seen as a useful pointer to the ad hoc committee for National Flag, recently appointed by Dr. Rajendra Prasad, the President of the Constituent Assembly. If the Congress ideology has remained unchanged, a flag which has represented that ideology and for which millions shed their blood so that the honour of the national flag may be maintained, need not undergo any radical change except on grounds of technical details of flag-making.

Originally, the flag had three horizontal strips of white, green and red in the order, starting from the top, with the figure of Charkha superimposed. At a later stage, the red strip was replaced by the orange (to recognize the sacrifices of the saffron-clad Desh-sevikas, as some thought) and the order was changed to orange, white and green, with the charkha in the centre.

One of the basic principles of flag-making is that it must be distinct against the background of the sky and for this reason, a white strip at any extremity has to be ruled out of the question. The original flag with a white strip at the tip and flying on the mast of, say, a battleship, would appear against the background of the sky as a flag with only two strips of green and red, the white strip being swallowed up by the sky. The white strip, if it is to remain, and I shall show presently why it should remain, must necessarily be in the centre with two distinct colours above and below it.

The second principle is that the colours must be as distinct as possible and must not be capable of running into too many shades. The present 'orange' colour, from

this point of view is not an improvement on the old red. Not infrequently we come across flags with orange colours which may be anything from yellow, saffron, and pint to bhagwa of the Sadhu's kafni. The red strip of the original flag was definitely better from this point of view.

Adoption of the original red might also effect a compromise with workers who have a partiality to that colour. A symbol of revolution, the red need not necessarily indicate a bloody revolution; it may very well stand for the non-violent revolution that we have witnessed in India.

If the saffron was introduced to recognize the sacrifice of the Desh-sevikas, (and I am told, this was not the case), would not 'white', the symbol of purity, better suit Indian womanhood? Would it not also depict them as 'Sisters of Mercy' which in reality they are? Replacement of the orange need not therefore worry the Desh-sevikas.

A third principle which is equally important if the flag is to have wide popular appeal is that, the details of design must not be too complicated and over-decorative to make it almost impossible for a man in street to design a national flag of his won; Tiger's head for example, would not do.

From this point of view, we should try and see if the present charkha can be replaced by something that symbolises charkha. The charkha must of course be maintained, but only in a symbolic form. The present figure of charkha creates following difficulties of flag-making.

- (i) The design is not very easy to draw;
- (ii) It is not symmetrical; and
- (iii) If the obverse of the flag shows charkha with the wheel towards the mast and the spindle towards the end with its point facing toward one (I am thinking of the position when the flag is flying to the left of the mast), then the reverse must show the same charkha but the point of the spindle facing away from one. Few understand this

important point and we come across ridiculous figures of charkha with the wheel towards the left and the spindle pointing towards one on the right.

The simple wheel, I submit, could still symbolise the charkha making it easier to draw, symmetrical in design, and without creating confusion with the obverse and the reverse sides of the flag.

The wheel which was the earliest and most vital discovery of human beings has been the sub-stratum of all civilizations, and it would particularly symbolise and agricultural community such as Indian. It would therefore represent the kisan and the kisan movement too.

At the same time, the wheel may indicate industry and commerce without necessarily implying mechanization or the capitalist system.

The wheel may further symbolise 'kranti' by being the wheel of revolution and may be acceptable to parties which prefer to call themselves 'revolutionary'.

And finally, the wheel might also include the Buddhist concept of Dharma-Chakra (adopted by Emperor Ashoka) or the balance-wheel of religion that sustains society. The spiritual basis of Indian civilization might thus be made pronounced in our national symbol which will carry the message of peace, and non-violence to the whole world.

To conclude, our flag may have three strips of red, white and green (of the mother earth and her children the tillers) with a wheel with eight spokes superimposed in any suitable colour.

(VI) AD HOC COMMITTEE MINUTES

July 10, 1947

Present: Dr. Rajendra Prasad (in the Chair), Maulana Abul Kalam Azad, Mr. C. Rajagopalachari, Mrs Sarojini

Naidu, Sardar K. M. Panikkar, Mr. K. M. Munshi, Dr. B. R. Ambedkar, Sardar Baldev Singh, Mr. Frank Anthony, Mr. S. N. Gupta, Pandit Hiralal Shastri, Dr. B. Pattabhi Sitaramayya, and Mr. Satyanarayan Sinha.

In attendance: Mr H. V. R. Iengar, Secretary and Mr B. F. H. B. Tyabji, Deputy Secretary. Pandit Jawaharlal Nehru was present by special invitation.

After a general discussion on the significance and importance of the national flag, it was agreed that the flag should be so designed as to command universal respect and devotion, irrespective of party or other affiliations, and then placed before the Constituent Assembly for adoption as the National Flag of India.

1. The following decisions were then taken:

- i. The flag of the Indian National Congress should be adopted as the national flag with suitable modifications to make it acceptable to all parties and communities in India.
- ii. The size of the flag should be in the proportion of 3:2 the former being the length from masthead to fly.
- iii. The flag should be a tricolour with the three bands horizontally arranged.
- iv. The colours should be in the following order: Saffron (Kesari) on top; White in the middle; and dark Green at the bottom.
- v. The emblem on the flag should be an exact reproduction of the wheel on the capital of Ashoka's Sarnath pillar superimposed in the middle of the emblem should be dark blue.

2. The question of the designs of the State emblem and seal was then considered, and the following tentative decisions taken:

- i. The emblem and the seal should be of the same design.
- ii. The design should be an exact reproduction of the whole of the Sarnath Asoka Capitol till it joins the stem.
- iii. The words "Republic of India" should be superscribed round emblem, and "Seal of the Republic of India" round the seal.

The committee decided to meet again after a few days when a final decision on the design of the flag and the emblem will be taken after considering the samples which will be made in accordance with the directions given above.

July 18, 1947

Present: (1) Dr. Rajendra Prasad (in the Chair), (2) Maulana Abul Kalam Azad, (3) Mr. C. Rajagopalachari, (4) Mrs. Sarojini Naidu, (5) Sardar K. M. Panikkar, (6) Mr. K. M. Munshi, (7) Dr. B. R. Ambedkar, (8) Sardar Baldev Singh, (9) MR. Frank Anthony, (10) Mr. S. N. Gupta, (11) Pandit Hiralal Shastri, (12) Dr. B. Pattabhi Sitaramayya, (13) Mr. Satyanarayan Sinha.

In attendance: (1) Mr. H. V. R. Ienger, Secretary and (2) Mr. B. F. H. B. Tyabji, Deputy Secretary. Pandit Jawaharlal Nehru was present by special invitation.

The design of the flag prepared in accordance with the directions given at the first meeting of the committee was approved. It was decided that:

- (i) the Hon'ble Pandit Jawaharlal Nehru should move a resolution in the Constituent Assembly in the following terms:

"The National Flag shall be a horizontal tricolour of deep saffron (keshri), white and dark green in equal proportion. In the centre of the white band, there shall

be Wheel in navy blue to represent the Charkha. The design of the Wheel shall be that of the Wheel (Chakra) which appears on the abacus of the Sarnath Lion Capitol of Asoka.

The diameter of the Wheel shall approximate to the width of the white band.

The ratio of the width to the length of the flag shall ordinarily be 2:3"

- (ii) That samples of the flag decided upon should be prepared and shown to members of the Constituent Assembly when the resolution is moved.
- (iii) After the Constituent Assembly has approved the flag, the President of the All India Women's Conference should be formally invited to present a flag of the approved design on behalf of the women of India to the nation.

3. As regards the design of State seal and emblem, it was considered that a decision in this matter was not of immediate urgency, and should be postponed until more designs were prepared.

(VII) NEHRU'S SPEECH

Mr. President, it is proud privilege to move the following Resolution: Resolved that the National Flag of India shall be a horizontal tricolour of deep saffron (kesa.rij, white and dark green in equal proportion. In the centre of the white band, there shall be a Wheel in navy blue to represent the Charkha. The design of the Wheel shall be that of the Wheel (Chakra) which appears on the abacus of the Sarnath Lion Capitol of Asoka. The diameter of the Wheel shall approximate to the Width of the white band. The ratio of the width to the length of the flag shall ordinarily be 2:3 This Resolution, sir, is in simple language, in a slightly technical language, and there is no glow or warmth in the words that I have read. Yet I am sure that many in this House will feel that glow and warmth which I feel at the

present moment for behind this Resolution and the Flag which I have the honour to present to this House for adoption lies history, the concentrated history of a short span in a nation's existence. Nevertheless, sometimes in a brief period we pass through the track of centuries. It is not so much the mere act of living that counts but what one does in this brief life that is ours; it is not so much the mere existence of a nation that counts but what that nation does during the various periods of its existence; and I do venture to claim that in the past quarter of a century or so India has lived and acted in a concentrated way and the emotions which have filled the people of India represent not merely a brief spell of years but something infinitely more. They have gone down into history and tradition and have added themselves on to that vast history and tradition which is our heritage in this country. So, when I move this Resolution, I think of this concentrated history through which all of us have passed during the last quarter of a century. Memories crowd in upon me. I remember the ups and downs of the great struggle for freedom of this great nation. I remember, and many in this House will remember how we looked up to this flag not only with pride and enthusiasm but with a tingling in our veins; also how, when we were sometimes down and out, then again the sight of this flag gave us courage to go on. Then, many who are not present here today, many of our comrades who have passed, held on to this flag, some amongst them even unto death, and handed it over as they sank, to others to hold it aloft. So, in this simple form of words, there is much more than will be clear on the surface. There is the struggle of the people for freedom with all its ups and downs and trials and disasters and there is, finally today as I move this Resolution, a certain triumph about it- a measure of triumph in the conclusion of that struggle.

Now, I realise fully, as this House must realise, that this triumph of ours has been marred in many ways. There have been, especially in the past few months, many happenings which cause us sorrow, which has gripped our

hearts. We have seen parts of this dear motherland of ours cut off from the rest. We have seen large numbers of people suffering tremendously, large numbers wandering about like waifs and strays, without a home. We have seen many other things which I need not repeat to this House, but which we cannot forget. All this sorrow has dogged our footsteps. Even when we have achieved victory and triumph, it still dogs us and we have tremendous problems to face in the present and in the future. Nevertheless it is true I think- I hold it to be true- that this moment does represent a triumph and a victorious conclusion of all our struggles, for the moment. (Hear hear)

There has been a very great deal of bewailing and moaning about various things that have happened. I am sad, all of us are sad at heart because of those things. But let us distinguish that from the other fact of triumph, because there is triumph in victory, in what has happened. It is no small thing that that great and mighty empire which has represented imperialist domination in this country has decided to end its days here. That was the objective we aimed at.

We have attained that objective or shall attain it very soon. Of that there is no doubt. We have not attained the objective exactly in the form in which we wanted it. The troubles and other things that accompanied our achievement are not to our liking. But we must remember that it is very seldom that people realise the dreams that they have dreamt. It is very seldom that the aims and objectives with which we start are achieved in their entirety in life, in an individual's life or in a nation's life.

We have many examples before us. We need not go into the distant past. We have examples in the present or in the recent past. Some years back, a great war was waged, a world war bringing terrible misery to mankind. That war was meant for freedom and democracy to mankind. That war ended in the triumph of those who said they stood for freedom and democracy. Yet, hardly had that war ended,

when there were rumours of fresh wars and fresh conflicts.

Three days ago, this House and this country and the world were shocked by the brutal murder in a neighbouring country of the leaders of the nation. Today one reads in the papers of an attack by an imperialist power on a friendly country in South-East Asia. Freedom is still far off in this world and nations, all nations in greater or lesser degree, are struggling for their freedom. If we in the present have not exactly achieved what we aimed at, it is not surprising. There is nothing in it to be ashamed of. For I do think our achievement is no small achievement. It is a very considerable achievement, a great achievement. Let no man run it down because other things have happened which are not to our liking. Let us keep these two things apart. Look at any country in the wide world. Where is the country today, including the great and big powers, which is not full of terrible problems, which is not in some way, politically and economically, striving for freedom which somehow or other eludes its grasp? The problems of India in this wider context do not appear to be terrible. The problems are not anything new to us. We have faced many disagreeable things in the past. We have not held back. We shall face all the other disagreeable things that face us in the present or may do so in the future and we shall not flinch and we shall not flatter and we shall not quit. (Loud applause).

So, in spite of everything that surrounds us, it is in no spirit of downheartedness that I stand up in praise of this Nation for what it has achieved. (Renewed Cheers.) It is right and proper that at this moment we should adopt the symbol of this achievement, the symbol of freedom. Now what is this freedom in its entirety and for all humanity? What is freedom and what is the struggle for freedom and when does it end? As soon as you take one step forward and achieve something, further steps come up before you. There will be no full freedom in this country or in the world as long as a single human being is un-free. There will be no complete freedom as long as there is starvation, hunger, lack of clothing, lack of necessities of

life and lack of opportunity of growth for every single human being, man, woman and child in the country. We aim at that. We may not accomplish that because it is a terrific task. But we shall do our utmost to accomplish that task and hope that our successors, when they come, may have an easier path to pursue. But there is no ending to that road to freedom. As we go ahead, just as we sometimes in our vanity aim at perfection, perfection never comes. But if we try hard enough we do approach the goal step by step. When we increase the happiness of the people, we increase their stature in many ways and we proceed to our goal. I do not know if there is an end to this or not, but we proceed towards some kind of consumption which in effect never ends.

So, I present this Flag to you. This Resolution defines the Flag which I trust you will adopt. In a sense this Flag was adopted, not by a formal resolution, but by popular acclaim and usage, adopted much more by the sacrifice that surrounded it in the past few decades. We are in a sense only ratifying that popular adoption. It is a Flag which has been variously described. Some people, having misunderstood its significance, have thought of it in communal terms and believe that some part of it represents this community or that. But I may say that when this Flag was devised there was no communal significance attached to it. We thought of a design for a Flag which was beautiful, because the symbol of a nation must be beautiful to look at. We thought of a Flag, which would in its combination and in its separate parts would somehow represent the spirit of the nation, the tradition of the nation, that mixed spirit and tradition which has grown up through thousands of years in India. So, we devised this Flag. Perhaps I am partial but I do think that it is a very beautiful Flag to look at purely from the point of view of artistry, and it has come to symbolise many other beautiful things, things of the spirit, things of the mind, that give value to the individual's life and to the nation's life, for a nation does not live merely by material things, although they are highly important. It

is important that we should have the good things of the world, the material possessions of the world, that our people should have the necessities of life. That is of the utmost importance. Nevertheless, a nation, and especially a nation like India with an immemorial past, lives by other things also, the things of the spirit. If India has not been associated with these ideals and things of the spirit during these thousands of years, what would India have been? It has gone through a very great deal of misery and degradation in the past, but somehow even in the depths of degradation, the head of India has been held high. So we have gone through these tremendous ages and we stand up today in proud thankfulness for our past and even more so for the future that is to come for which we are going to work and for which our successors are going to work. It is our privilege, of those assembled here, to mark the transition in a particular way, in a way that will be remembered.

I began by saying that it is my proud privilege to be ordered to move this Resolution. Now, sir, may I say a few words about this particular Flag? It will be seen that there is a slight variation from the one many of us have used during these past years. The colours are the same, a deep saffron, a white and a dark green. In the white previously there was the Charkha which symbolised the common man in India, which symbolised the masses of the people, which symbolised their industry and which come to us from the message which Mahatma Gandhi delivered. (Cheers). Now, this particular Charkha symbol has been slightly varied in this Flag, not taken away at all. Why then has this been varied? Normally speaking, the symbol on one side of the Flag should be exactly the same as on the other side. Otherwise, there is a difficulty which goes against the rules. Now, the Charkha, as it appeared previously on this Flag, had the wheel on one side and the spindle on the other. If you see the other side of the Flag, the spindle come the other way and the wheel comes this way; if it does not do so, it is not proportionate, because the wheel must be towards the pole, not towards the end of the Flag. There

was this practical difficulty. Therefore, after considerable thought, we were of course convinced that this great symbol which had enthused people should continue but that it should continue in a slightly different form, that the wheel should be there, not the rest of the Charkha, that is the spindle and the string which created this confusion, that the essential part of the Charkha should be there, that is the wheel. But what type of wheel should we have? Our minds went back to many wheels but notably one famous wheel, which had appeared in many places and which all of us have seen, the one at the top of the capitol of the Ashoka column and in many other places. That wheel is a symbol of India's ancient culture; it is a symbol of the many things that India had stood for through the ages. So we thought that his Chakra emblem should be there, and that wheel appears. For my part, I am exceedingly happy that in this sense indirectly we have associated with this Flag of ours not only this emblem but in a sense the name of Ashoka, one of the most magnificent names not only in India's history but in world history. It is well that at this moment of strife, conflict and intolerance, our minds should go back towards what India stood for in the ancient days and what it has stood for, I hope and believe, essentially throughout the ages in spite of mistakes and errors and degradations from time to time. For, if India had not stood for something very great, I do not think that India could have survived and carried on its cultural traditions in a more or less continuous manner through these vast ages. It carried on its cultural tradition, not unchanging, not rigid, but always keeping its essence, always adapting itself to new developments, to new influences. That has been the tradition of India, always to put out fresh blooms and flowers, always receptive to the good thing that it receives, sometimes receptive to bad things also, but always true to her ancient culture. All manner of new influences through thousands of years have influenced us, while we influenced them tremendously also, for you will remember that India has not been in the past a tight little narrow country, disdaining other countries. India throughout the long ages

of her history has been connected with other countries, not only connected with other countries, but has been an international centre, sending out her people abroad to far off countries, carrying her message and receiving the message of other countries in exchange, but India was strong enough to remain embedded on the foundations on which she was built, although changes, many changes, have taken place. The strength of India, it has been said, consists in this strong foundation. It consists also in its amazing capacity to receive, to adapt what it wants to adapt, not to reject because something is outside its scope, but to accept and receive everything. It is folly for any nation or race to think that it can only give to and not receive from the rest of the world. Once a nation or a race begins to think like that, it becomes rigid, it becomes un-growing; it grows backwards and decays. In fact, if India's history can be traced, India's periods of decay are those when it closed herself up into a shell and refused to receive or to look at the outside world. India's greatest periods are those when she stretched her hands to others in far off countries, sent her emissaries and ambassadors, her trade agents and merchants to these countries and received ambassadors and emissaries from abroad.

Now because I have mentioned the name of Ashoka I should like you to think that the Ashokan period in Indian history was essentially an international period of Indian history. It was not a narrowly national period. It was a period when India's ambassadors went abroad to far countries and went abroad not in the way of an Empire and imperialism but as ambassadors of peace and culture and goodwill. (Cheers)

Therefore this Flag that I have the honour to present to you is not, I hope and trust, a Flag of Empire, a Flag of Imperialism, a Flag of domination over anybody, but a Flag of freedom not only for ourselves, but a symbol of freedom to all people who may see it. (Cheers). And wherever it may go- and I hope it will go far -not only where Indians dwell as our ambassadors and ministers but across the far

seas where it may be carried by Indian ships, wherever it may go it will bring a message, I hope, of freedom to those people, a message of comradeship, a message that India wants to be friends with every country of the world and India wants to help any people who seek freedom. (Hear, hear). That I hope will be the message of this Flag everywhere and I hope that in the freedom that is coming to us, we will not do what many other people or some other people have unfortunately done, that is, in a new-found strength suddenly to expand and become imperialistic in design. If that happened that would be a terrible ending to our struggle for freedom. (hear hear). But there is that danger and, therefore, I venture to remind this house of it -although this house needs no reminder -there is this danger in a country suddenly unshackled in stretching out its arms and legs and trying to hit out at other people. And if we do that we become just like other nations who seem to live in a kind of succession of conflicts and preparation for conflict. That is the world today unfortunately.

In some degree I have been responsible for the foreign policy during the past few months and always the question is asked here or elsewhere: "What is your foreign policy?" to what group do you adhere to in this warring world?" Right at the beginning I venture to say that we propose as peace-makers and peace-bringers because today we are not strong enough to be able to have our way. But at any rate we propose to avoid all entanglements with power politics in the world. It is not completely possible to do that in this complicated world of ours, but certainly we are going to do our utmost to that end.

It is stated in this Resolution that the ratio of the width to the length of the Flag shall ordinarily be 2:3. Now you will notice the word "ordinarily". There is no absolute standard about the ratio because the same Flag on a particular occasion may have a certain ratio that might be more suitable or on any other occasion in another place

the ratio might differ slightly. So there is no compulsion about this ratio. But generally speaking the ratio 2:3 is a proper ration. Sometimes the ration 2: 1 may be suitable for a Flag flying on a building. Whatever the ratio may be, the point is not so much the relative length and breadth, but the essential design.

So, Sir, now I would present to you not only the Resolution but the 'Flag' itself.

There are two of these National Flag before you. One is on Silk - the one I am holding and the other on the other side is of cotton Khadi.

I beg to move this Resolution. (Cheers).

VIII) RADHAKRISHNAN'S SPEECH

Mr. President, Sir, I do not wish to say very much after the very eloquent way in which Pandit Jawaharlal Nehru presented this Flag and the Resolution to you. The Flag links up the past and the present. It is the legacy bequeathed to us by the architects of our liberty. Those who fought under this Flag are mainly responsible for the arrival of this great day of independence for India. Pandit Jawaharlal Nehru has pointed out to you that it is not a day of joy unmixed with sorrow. The Congress fought for unity and liberty. The unity has been compromised: liberty too, I feel, has been compromised, unless we are able to face the tasks which now confront us 'with courage, strength and vision. What is essential to-day is to equip ourselves with new strength and with new courage and liberty which we fought for. Times are hard. Everywhere we are consumed by phantasies. Our minds are hunted by myths. The world is full of misunderstandings, suspicions and distrusts. In these difficult days it depends on us under what banner we fight. Here we are putting in the very centre the white, the white of the Sun's rays. The white means the path of light. There is darkness even at noon as some people have urged, but it is necessary for us to dissipate these clouds of darkness and control our

conduct by the ideal light, the light of truth, of transparent simplicity which is illustrated by the colour of white.

We cannot attain purity; we cannot gain our goal of truth, unless we walk in the path of virtue. The Ashoka's wheel represents to us the wheel of the Law, the wheel of the Dharma. Truth can be gained only by the pursuit of the path of Dharma, by the practice of virtue, Truth -satya, Dharma, Virtue, these ought to be the controlling principles of all those who work under this Flag. It also tells us that the Dharma is something which is perpetually moving. If this country has suffered in the recent past, it is due to our resistance to change. There are ever so many challenges hurled at us and if we have not got the courage and the strength to move along 'With the times, we will be left behind. There are ever so many institutions which are worked into our social fabric like caste and untouchability. Unless these things are scrapped, we cannot say that we either seek truth or practice virtue. This wheel, which is a rotating thing, which is a perpetually revolving thing, indicates to us that there is death in stagnation. There is life in movement. Our dharma is sanatana, eternal, not in the sense that it is a fixed deposit but in the sense that it is perpetually changing. Its uninterrupted continuity is its sanatana character. So even with regard to our social conditions it is essential for us to move forwards.

The red, the orange, the Bhagwa colour represents the spirit of renunciation. It is said:

Sarve tyaga rajadharmesu drsta

All forms of renunciation are to be embodied in Raja Dharma, Philosophers must be Kings. Our leaders must be disinterested. They must be dedicated spirits. They must be people who are imbued with the spirit of renunciation which that saffron colour has transmitted to us from the beginning of our history. That stands for the fact that the World belongs not to the wealthy, not to the prosperous but to the meek and the humble, the dedicated and the

detached. That spirit of detachment, that spirit of renunciation is represented by the orange or the saffron colour and Mahatma Gandhi has embodied it for us in his life and the Congress has worked under his guidance and with his message. If we are not imbued with that spirit of renunciation in these difficult days, we will again go under.

The green is there- our relation to the soil, our relation to the plant life here on which all other life depends. We must build our Paradise here on this green earth. If we are to succeed in this enterprise, we must be guided by truth (white), practice virtue (wheel), adopt the method of self control and renunciation (saffron). This flag tells us 'Be ever alert, be ever on the move, go forward, work for a free, flexible, compassionate, decent, democratic society in which Christians, Sikhs, Moslems, Hindus, Buddhists will all find a safe shelter.'

(IX) MOHAMMAD SAADULLA'S SPEECH

Mr. President, Sir, my intervention in this debate was not at all necessary, in view of the very learned and able speech of Pandit Jawaharlal Nehru and speeches from other quarters. The reason for my standing before you is that I want to make perfectly clear our position. The Muslim members who are in this House in spite of the fact that you have extended to them swagatam on the very first day, are looked upon by some members with distrust and attempts were made to debar us from participating in this august Assembly unless we disclaim certain opinions we hold. I have seen in the press certain references that the Muslim members in the Constituent Assembly are unwanted, and some papers had gone to the length of saying that the Muslim members here will be fifth columnists and saboteurs of the constitution. I am very glad that the Resolution of Pandit Nehru gives us a chance of belying these aspersions and removing distrust by proclaiming from the housetops our allegiance to the Union of India where by accident of residence and birth we happen to be. It is the injunction of Islam, emphasized by

instructions from League High Command and leaders, that wherever we be we must be good and loyal to the government which functions there. Acting on the principle I salute the Flag which has been presented to the House by Pandit Nehru.

In my opinion the Flag symbolises the evolution of our aspirations, the fulfillment of our struggles and the ultimate result of all our sacrifices. If I may be permitted to draw an analogy from nature, the saffron represents the condition of the earth, the scorched condition caused by the torrid heat of the Indian sun. When the crystal-clear white raindrops and the water from the snow-capped mountains and rivers comes down we get our arid areas converted into smiling green fields the crops of which sustain us and conduce to the growth of the people. Similarly we had in our political struggle our scorched earth days but later on came our days of hope and today this Flag unfurled in this House has brought us to the culminating point, the desiderata of our past struggles. I am glad, Sir, that the Flag remains as it is and that the amendments proposed were not moved, for India is represented in the different colours of this Flag. India is very well noted for her spiritual attainments. Everywhere it is admitted that India has got a great spiritual message to send out to the different countries of the world. The saffron, as is well known, is the colour of all those people who live the spiritual life not only among Hindus but also among Muslims. Therefore the saffron colour should remind us that we should keep ourselves on that high plane of renunciation which has been the realm of our Sadhus and saints, Pirs and Pandits. I therefore welcome the inclusion of this colour in the Flag.

Next I come to the white portion. White both among Hindus and Muslims is the emblem of purity. I congratulate the High Command of the Indian National Congress that by a bold stroke of imagination they took up the white cap as the symbol of their creed. The presence of the white portion in this Flag should remind every one who takes it

up that we must be pure not only in word but also in deed. Purity should be the motto of our life, individually as well as in connection with the State.

Lastly, Sir, green reminds me of the fact that it was the emblem of the upsurge of India's freedom. Green was the emblem of the Flag which was raised by Bhadur Shah in 1857. But it has more than a sentimental or symbolical value to us Muslims because green was the colour of the Flag of the Muslims from the time of the great Prophet of Arabia thirteen centuries ago. Some may regret that the Charkha which was the emblem of the masses has been replaced by the Dharmachakra of Ashoka. But I consider that it was really a heaven-born inspiration of the authorities that this Chakra now takes the place of the Charkha. Although the Charkha was the emblem of our self-help and of our approach to the common masses and was embodied in our activities by the message of the Mahatma, yet towards the later stage the ideal of Charkha had been polluted, the instruction or inspiration of Mahatma Gandhi had been deviated from and those who wore the Charkha which was the symbol of non-violence were most violent in their actions which at one time Pandit Nehru had at great personal risk to assuage. The Dharmachakra of Ashoka reminds us of the condition of the people at the time of that great Buddhist Emperor of India. He ruled not for his personal aggrandizement but for the contentment, peace and prosperity of the people under his charge. This emblem now embodied in our National Flag ought to remind every administrator and every citizen of the federation of India that we should forget the past and look to the future and try to carry on the tradition of the great Buddhist Emperor Ashoka, and we should be reminded at all times that we are here not only for our material prosperity but also for our spiritual advancement. This Chakra was a religious emblem and we cannot dissociate our social life from our religious environments.

Sir, with these few words not only on behalf of myself but also-as Deputy Leader of the Muslim League Party and as an old inhabitant of the furthest and the smallest province of the Indian Union, Assam, I salute this Flag as a symbol of India's freedom.

(X) SHRIMATI SAROJINI NAIDU'S SPEECH

Mr. President, the House knows that I had refused over and over again this morning to speak. I thought that the speech of Jawaharlal Nehru -so epic in its quality of beauty, dignity and appropriateness -was sufficient to express the aspirations, emotions and the ideals of this House. But I was happy when I saw the representatives of the various communities that constitute this House rise up and pledge their allegiance to this Flag. I was especially reminded by the people that sit behind me from the Province of Bihar that it was at the risk of my life and seat in their province, should I forget to mention that this Flag, so willingly and proudly accepted today by the House, has for its symbol the Dharma Chakra of Ashoka, whom they claim (I do not know with what historical veracity) to be a Bihari. But if I am speaking here today, it is not on behalf of any community, or any that a woman should speak. I think that the time has come in the onward march of the world-civilisation when there should be no longer any sex consciousness or sex separation in the service of the country. I therefore speak on behalf of that ancient reborn Mother with her undivided heart and indivisible spirit, whose love is equal for all her children, no matter what corner they come from, in what temples or mosques they worship, what language they speak or what culture they profess.

Many many times in the course of my long life, in my travels abroad -for I am vagabond by nature and by destiny- I have suffered the most terrible moments of anguish in free countries, because India possessed no flag, a few of those moments I would like to recall.

On the day when peace was signed at Versailles after the last war, I happened to be in Paris. There was great rejoicing everywhere and flags of all nations decorated the Opera House. There came on the platform a famous actress with a beautiful voice, for whom the proceedings were interrupted while she wrapped round herself the flag of France. The entire audience rose as one man and sang with her the National Anthem of France -the Marseillaise. An Indian near me with tears in his eyes turned to me and said "When shall we have our own Flag and our own anthem?" 'The time will soon come', I answered.

I was asked to speak at a peace celebration in New York soon after the peace had been signed. Forty-four Nations had their Flags fluttering in the great hall in which the Assembly met. I looked at the Flags of all the Nations and when I spoke I cried that though I did not see in the great Assembly of Free Nations the Flag of Free India, it would become the most historic Flag of the world in the not distant future.

It was also a moment of anguish for me when a few months later forty- two Nations sent their women to an International Conference in Berlin. There they were planning to have, one morning, a Flag parade of the Nations. India had no official Flag. But at my suggestion some of the women Indian delegates tore strips from their saris, sitting up till the small hours of the morning to make the Tri-colour Flag, so that our country should not be humiliated for the lack of a National Banner.

But the worst anguish of all was only a few months ago, when on the inspiration of Jawaharlal Nehru the Nationals of Asia met in Delhi and affirmed the unity of Asia. On the wall behind the platform there was the flag of every nation of Asia. Iran was there, China was there, Afghanistan was there, as also Siam. Big countries and little countries were all represented but we had exercised a self-denying ordinance, so that we might scrupulously keep our pledge that no party politics would be permitted

at the conference. Can you not understand and share with me the anguish of that decision which excluded the Tri-colour of the Congress Flag from the Asian Conference? But there today we retrieve the sorrow and that shame: we attain our own Flag, the Flag of Free India. Today we justify, we vindicate and we salute this Flag under which so many hundreds and thousands of us have fought and suffered. Men and women, old and young, princes and peasants, Hindus and Muslims, Sikhs, Jains, Christians, Zorostrians, all of them have fought under this Flag. When my friend Khaliqzaman was speaking, I saw before me the great patriots, my friends and comrades of the Muslim community who had suffered under this Flag. I thought of Mohomed Ali, of Shaikat Ali, of Ansari and of Ajmal Khan. I could mention the smallest community in India, the Parsi community, the community of that grand old man Dadabhai Naoroji, whose grand-daughters too fought side by side with the others, suffered imprisonment and made sacrifices for the freedom of India. I was asked by a man who was blind with prejudice: 'How can you speak of this flag as the flag of India? India is divided.' I told him that this is merely a temporary geographical separation. There is no spirit of separation in the heart of India. (Hear, hear.)

Today I ask one and all to honour this Flag. That wheel, what does it represent? It represents the Dharma Chakra of Ashoka the Magnificent who sent his message of peace and brotherhood all over the world. Did he not anticipate the modern ideal of fellowship and brotherhood and cooperation? Does not that wheel stand as a symbol for every national interest and national activity? Does it not represent the Charkha of my illustrious and beloved leader, Mahatma Gandhi and the wheel of time that marches and marches and marches without hesitation and without halt? Does it not represent the rays of the Sun? Does it not represent eternity? Does it not represent the human mind? Who shall live under that Flag without thinking of the common India? Who shall limit its functions? Who shall limit its inheritance? To whom does

it belong? It belongs to India. It belongs to all India. Pandit Jawaharlal Nehru told us that India has never been exclusive. I wish he had added: 'India welcomes all knowledge from friend and foe alike'. Did she not? Have not all the cultures of the world contributed to the ocean of her culture? Has Islam not brought to India the ideals of democratic brotherhood, the Zoroastrian his steadfast courage, who fled from Iran with a blazing log from their fire-temple, whose flame has not perished these thousand years? Have not the Christians brought to us the lesson of service to the humblest of the land? Has not the immemorial Hindu creed taught us universal love of mankind and has it not taught us that we shall not judge merely by our own narrow standard but that we should judge by the universal standard of Humanity?

Many of my friends have spoken of this Flag with the poetry of their own hearts. I say that we women stand for the unity of India. Remember under this Flag there is no prince and there is no peasant, there is no rich and there is no poor. There is no privilege: there is only duty and responsibility and sacrifice. Whether we be Hindus or Muslims, Christians, Jains, Sikhs or Zoroastrians and others, our Mother India has one undivided heart and one indivisible spirit. Men and women of reborn India, rise and salute this Flag! I bid you, rise and salute the Flag. (Loud cheers.)

The National Flag was thus adopted.

Ten years after the adoption of the National Flag and the State Emblem, Prof. Radha Kumud Mukherjee and others noted the discrepancy between the Chakra (with 24 spokes) in our flag and the Ashoka Chakra on the Lion's capital at Sarnath which has 32 spokes. He wrote the following letter to Shri Jawaharlal Nehru, Prime Minister of India in August 1957:

PARLIAMENT HOUSE,
NEW DELHI,
The 27th August, 1957.

Dear Prime Minister,

We are somewhat concerned to find that our State emblem, known as Ashoka Chakra is not an accurate replica of the Sarnath pillar, and what is more important, distorts the significance originally sought to be conveyed.

A note on this subject was published in the A.I.C.B. Economic Review (May 1, 1956), and a copy thereof is being enclosed.

It appears that a Chakra, with thirty-two spokes representing the Mahavastu lakshanas was in the original Ashoka monument placed on the shoulders of the four lions, while the abacus portrayed a figure of the wheel (this time with twenty-four spokes) alternating with the figures of four animals, the elephant, the bull, the horse and the lion. Every single representation had, of course, its symbolic significance, but the basic idea apparently was that the wheel of Righteousness, representing spiritual force, should be above the four lions representing material strength. There is evidence to show that the top wheel, of which only fragments survive, fell off the shaft on which it rested, and so in the Sarnath Museum one sees the Lion capital without the Chakra on top. Sculptures at Sanchi and elsewhere also illustrate how this tradition of placing the wheel above the lions (or elephants, as the case may be) continued to be followed.

We feel our State Emblem should not embody in itself, as it were, a historical mistake. The sheer accident of the wheel being detached from the pillar should not justify a truncated copy of the original sculpture. Besides, the Chakra

which is now only engraved on the abacus does not convey the significance and symbolism of the original, which stresses the superiority of spiritual values. It will be in conformity with our principles and ideals if we correct the mistake which seems to have crept in. If we have wanted to revive the Asokan ideals, as indeed we have done, let us not perpetuate a mutilated variant of his monument.

We do not think there will be any serious feeling of embarrassment in changing the emblem slightly. The cost of the change is estimated not to exceed a couple of lakhs. Aesthetically also we feel the change will be by no means be one for the worse.

We would very much like you to give your mind to this matter. If you let us see you some time and have a talk over this, we shall be happy.

Yours sincerely,

K. S. Chandra

C. S. Chandra

John G. G. G.

P. V. Kane

John G. G. G.

John G. G. G.

John G. G. G.

John G. G. G.

John G. G. G.

The text is reproduced below:

"

HOUSE

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Yours sincerely,

Sd/-

Dr. Radha Kumud Mookerji & Others"

Shri Jawaharlal Nehru's reply to Dr Radha Kumud Mookerji was the following:



No. 1635-PNH/57.

New Delhi,
August 26, 1957.

Dr. Mookerji,

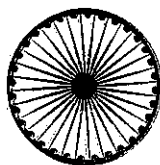
Thank you for your letter of the 27th August. You told me some time ago about this error that has crept into our State Emblem. I rather doubt if it is worthwhile raising this question now and changing the Emblem. We can adopt an Emblem even though it is not an exact replica of the old Ashoka Chakra.

Yours sincerely,

Jawaharlal Nehru

Dr. Radha Kumud Mookerji, M.P.,
28-A North Avenue,
New Delhi.

Appendix II



ASOKA'S PRINCIPLES OF GOVERNANCE

1. In governance, "you must strive to deal (with them) impartially.
2. For you are occupied with many thousands of men, with the object of gaining the affection of men.
3. All men are my children.
4. As on behalf of (my own) children I desire that they may be provided with complete welfare and happiness in this world and in the other world, the same I desire also on behalf of [all] men."
5. "For I consider it my duty (to promote) the welfare of all men.
6. For no duty is more important than (promoting) the welfare of all men."
7. No harsh treatment to people.
8. The officers should be, 'neither fierce nor harsh,' but of 'gentle actions.'
9. No undeserved fettering of prisoners.
10. Practice of morality is most important in governance "But the practice of morality also is not possible for (a person) devoid of good conduct."
11. "But one fails to act (thus) on account of the following dispositions: envy, anger, cruelty, hurry, want of practice, laziness (and) fatigue.
12. (You) must strive for this that these dispositions may not arise to you.
13. And the root of all these is the absence of anger and the avoidance of hurry."
14. 'Unshakable' ' resolution and vow'
15. "This rescript on morality has been caused to be written on the Khopingala mountain by king Devanampriya Priyadarsin.
16. Here no living being must be killed and sacrificed.
17. And also no festival meeting must be held.
18. For king Devanampriya Priyadarsin sees much evil in festival meetings.
19. But there are also some festival meetings which are considered meritorious by king Devanampriya Priyadarsin.
20. Formerly in the kitchen of king Devanampriya Priyadarsin many hundred thousands of animals were killed daily for the sake of curry.
21. But now, when this rescript on morality is written, only three animals are being killed (daily), (viz.) two peacocks (and) one deer, but even this deer not regularly.
22. But even these three animals shall not be killed in future."
23. Medical treatment for men and cattle.
24. "everywhere [two (kinds of) medical treatment were established] by king Devanampriya Priyadarsin, (viz.) medical treatment [for men] and medical treatment for cattle.
25. Wherever there were no herbs that are beneficial to men and beneficial to cattle, everywhere they were caused to be imported and to be planted.
26. Wherever there were no roots and [fruits], everywhere they were caused to be imported and to be planted.

27. On the roads wells were caused to be dug, and trees were caused to be planted for the use of [cattle and men]."

(Source: E.Hultzch, Inscriptions of Asoka, 1925)

REPUTATION IN CIVIL SERVICE

The earliest literature on the 'Role' and the 'Conduct' of a Civil Servant pertains to the speech of the Pharaoh, **Tuthmosis III (1479-1425 BC)** while installing his chief officer **Rekhmire**:

"It is the pillar for the whole land.

Lo, being Vizier, it is not sweet.

Lo, it is bitter as gall.

He is not one who bends his face to magistrates and councillors,

Not one who makes of anyone his client.

The whole land is eager for the counsel of the Vizier;

See to it that all is done according to law,

That all is done exactly right,

In giving a man his vindication."

This is what a civil servant is expected to do according to the Pharaoh. He further emphasizes the conduct of a civil servant in the following lines:

"Lo, the magistrate who judges in public,

Wind and water report all that he does,

there is none who ignores his deeds.

Regard one you know like one you don't know,

One near you like one far from you.

The magistrate who acts like this,

He will succeed here in this place."

A civil servant is known by his '**reputation**' that sticks to him as an asset or a liability for the whole of his life. Wherever he goes, his reputation reaches before him and when he leaves, the only thing that he leaves back is his reputation. It never remains hidden. No barrier whether physical or otherwise can prevent it from reaching the public. And it endures till eternity the proof of which is about in our history. It will be apt to state what **Napoleon**

has to say about '**reputation**':

*"A great reputation is like a great sound.
Laws, institutions, monuments, nations perish,
But the sound endures and echoes down the
generations...
I feel the infinite within me."*

Even the great dramatist, Shakespeare has a very valid point to make on '**reputation**':

*"Cassio: Reputation, reputation, reputation! O,
I have lost my reputation! I have lost the immortal
part of myself, and what remains is bestial.
My reputation, Iago my reputation.*

*Iago: As I am an honest man, I had thought
that you had received some bodily wound.
There is more sense in that than reputation.*

*Reputation is an idle and most false imposition,
oft got without merit and lost without deserving.
You have lost no reputation at all unless you
repute yourself such a loser."*

(Othello, II, iii).

*"Cassio: Iago, Good name in man and woman,
dear my lord,*

Is the immediate jewel of their souls.

*Who steals my purse seals trash; tis something,
nothing; twas mine 'tis his, and has been slave
to thousands;*

*But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed."*

(Othello, III, iii).

The meaning of 'Reputation' as per Oxford English Dictionary is as follows:

REPUTATION < *reputeifen*-(late ME)
< *Reputationem* (Latin)

"The common or general estimate of a person with respect to character or other qualities;"

Repute- opinion, estimate.

Reputation of a specific kind 1551.

Reputation, distinction, honour, credit 1615.

The reputation of a particular person.

(Source: Shorter Oxford English Dictionary, London, 1970, Volume - II, p.1711.)

Having said so, the reputation of a **Civil Servant** may be good or bad depending upon his/her credit or discredit and the general estimate by the public.

A 'good reputation' means good character and other good qualities possessed by persons of respect and esteem and thus they have 'good name, respect or fame'. Introspection will reveal that the civil servant may command such respect only if he/she is **truthful**. For if she is **not truthful** then she will be corrupt and may cheat and thus she will have a '**bad reputation**'.

A comparison of the two qualities will be handy:

TRUTHFUL	NOT TRUTHFUL
1. GOOD	1. BAD
2. HONEST	2. CHEATING
3. REPUTABLE	3. CORRUPT
4. VERACIOUS	4. LYING

This brings us very close to the essence of Buddhist morality as envisaged in the **Pancha-Shila** or five moral precepts:

1. **Non-Killing** (Avoid killing, or harming any living thing)
2. **Non-Stealing** (Avoid taking what is not yours to take)
3. **Non-Telling of Lies** (Avoid lying, or any hurtful

speech)

4. **Non-Adultery** (Avoid sexual irresponsibility)
5. **Non-Taking of Intoxicants** (Avoid alcohol and drugs which diminish clarity of consciousness)

A civil servant who conforms to the above obviously ought to be **honest**. The meaning of 'honest' is very close to the idea of Panch-shila:

HONEST <L. Honestus, F. honos or honor

Of good moral character, virtuous, upright 1702; specially chaste, 'virtuous'; usually of a woman (archaic) ME

Sincere, truthful candid; that will not lie, cheat, or steal. (The prevailing modern sense.) ME

Of action, feeling, etc.: Fair, straightforward; free from fraud. ME

So a **reputed person** is anyone who is:

1. Honest - Not given to Lying, Cheating or Stealing
2. Virtuous
3. Worthily Motivated
4. Solid, Respectable, Dependable and highly regarded by the community.

(Source: *Use The Right Word*, Reader's Digest, London, 1975, p.638.)

Thus the deeds of a public servant make him reputed or infamous. The following instances when the hon'ble Supreme Court of India had to intervene can be cited:

Supreme Court of India
(Under Art.32 of the Constitution of India)
R.P.Sethi and K.G. Balakrishnan,JJ.
B.L.Wadhera V. Union of India

"This court cannot remain a silent spectator where people's property is being usurped for the personal leisure

and pleasure of some individuals under the self-created legal, protective umbrella and the name of a Trust. A politician of the stature of Shri Chandra Shekhar cannot claim to minimize the sufferings of the people by constituting the Trust."

(Ref. SBR 2002(5&6) P.257.) [Emphasis added.]

REPUTATION & PUBLIC SERVICE IN INDIA

The issues that come forth while considering reputation of public service in India may be enlisted as follows:

1. Honesty & Reputation
2. Dishonesty & Notoriety
3. Honesty & Efficiency
4. Dishonesty & Efficiency
5. Honesty & Status in Public Service.
6. Honest/ Dishonest & Subservience to Political Executives

An official is inducted in public service in public interest so that s/he performs public duty for public good. Let us look into the implications of each of these terms.

PUBLIC:

1. The people; the general body of mankind [Section 12, I.P.C.]
2. Of or belonging to the people; pertaining to a community or a nation; general

(Source: Legal Glossary, Govt. of India, 1992, p. 270)

PUBLIC GOOD:

Anything conducive to the welfare of the community [Section 499, First Exception, I.P.C.]

(Source : Legal Glossary , Govt. of India, 1992, p. 270)

PUBLIC DUTY:

1. Duty owed to the people in general; duty attaching to the office held under the State [Section 187, I.P.C.]

(Source : Legal Glossary , Govt. of India, 1992, p. 270)

2. "Public duty" means a duty in the discharge of which the State, the public or the community has an interest.

[Section 2(b) of the Prevention of Corruption Act, 1988].

PUBLIC INTEREST:

That which concerns welfare and rights of the community or a class thereof.

[Section 124, Indian Evidence Act]

(Source: Legal Glossary, Govt. of India, 1992, p. 270)

PUBLIC SERVANT:

1. A holder of public office [Section 21, IPC].
2. S. 2(c) of PC Act 1988 defines public servant in great detail.

Explanation 2 wherever the words "public servant" occurs, they shall be understood of every person who is in actual possession of the situation of a public servant, whatever legal defect there may be in his right to hold that situation.

(Source: Legal Glossary, Govt. of India, 1992, p. 271)

Moreover, the Conduct Rules lay down how the public servant should behave and what ideals he should follow.

AIS CONDUCT RULES

Both the All India Services (conduct) Rules, 1954 and the Central Civil Service (Conduct) Rules, 1955, lay down

inter alia that Government servants should, at all time, maintain absolute integrity and devotion to duty.

It is, in fact, axiomatic that government servants should not only be impartial in the discharge of their official duties but also have the reputation of being so.

RULE (1) (i) & (ii)

Integrity is uprightness, honesty or purity. Devotion to duty is faithful service. A public officer is required to keep within the bound of that administrative decency which goes by the name of civilized administration.

Rule 3 of the 1955 Conduct Rules, which provided "Every Govt. servant shall at all times maintain absolute integrity and devotion to duty", was held to be not vague or indefinite and not violative of Article 14 or 19 of the Constitution (Sripati Ranjan Biswas Vs. Collector of Customs, AIR 1964 Cal 415).

RULE (2) (i) (ii)

The standard of duty or efficiency must be judged from a commonsense point of view prevalent in a particular office or a particular department (Hari Prasad Sing Vs. C.I.T., AIR 1972 Cal 27).

In spite of the above provision of the Rules, the reputation of public servants is not very good. This is because there had been lots of abrasions of the said rules by the law keepers themselves. So where does the problem lie? The main problem lies with the mind.

INVESTIGATING THE MIND

MIND

It is very difficult to see mind. It is restless, delicate and subtle.

NATURE OF MAN

1. By nature man tends to deviate.
2. Vices in man happen to be natural and spontaneous whereas virtues, which are certainly within range of man, do not appear to be normal.

NATURE OF MIND

Men may achieve greatness in different walks of life, yet they may not possess purity of mind and self-control. These are inferior qualities of human beings.

CONSTANT VIGILANCE

Constant mindfulness and vigilance is necessary to avoid ill and do good. Thoughts and emotions need constant care and watchfulness to direct them to path of purification. It is through such persevering watchfulness that mental progress is realized. So we have to be vigilant and mindful.

OBSERVING THE MIND - An exercise:

Sit in a cross-legged asana and keep your head, neck, chest, stomach, and waist straight. Please do not stiffen yourself. Be at ease. Then close your eyes. If you practice for only five minutes, you may keep your eyes fully closed. However, if you practice for longer time, eyes may remain almost totally closed, not fully closed, so that you can see about a feet from our body. Rest your two hands on your two knees. This position is known as *Ardhapadmasana*.

Now just concentrate your mind in the breathing process the inhaling and exhaling. As if someone else is observing the breathing process.

NO SELF

Did self exist in this exercise?

Necessarily not! Life is an existence from moment to moment and one day it is heard no more. Self is an illusion!

SELFLESSNESS

Holders of public office should take decisions solely in terms of the public interest. They should not do so in order to gain financial or other material benefits for themselves, their family, or their friends.

This can be cultivated by practising *Uppekha* i.e. to see things as they are. *Uppekha* means equanimity or peacefulness, the ability to accept the ups and downs of life with equal dispassion. The following exercise can be of help in this respect.

Exercise

Sit in a cross-legged asana- the *Arddhapadmasana*.

Be mindful of whatever comes to your mind. Please do not exercise force. Let in whatever comes to your mind, just take a mental note of it and let it go. Just be mindful. Please do not try to explain why a particular thought has come to the mind. Sensations, feelings come and go. Just be mindful.

OBJECTIVITY

In carrying out public business, including making public appointments, awarding contracts, or recommending individuals for rewards and benefits, holders of public office should make choice on merit.

[Source: Lord Nolan's Report (1995), on "Standards in Public Life", Vol- I quoted in Supreme Court Cases (1998) 1 SCC p. 268.]

However being objective is an uphill task. One has to be unbiased and impartial, dispassionate and unprejudiced.

One should have the courage to face the challenges that they may come across in their act of protecting their dignity and to make sacrifices when necessary.

Let us delve into the meaning of the above paragraph.

UNBIASED AND IMPARTIAL

An unbiased person may be inherently free from any predisposition. A person may have pre-disposition, still he may be impartial. But an unbiased person has no pre-disposition to start with.

Impartial means not to be partial or to be unprejudiced, unbiased, fair, just and equitable. An impartial person does not take any side. It suggests higher degree of impersonality than disinterest.

A public servant notwithstanding immense political pressure has to remain impartial.

Impartial and unbiased are more closely related to 'disinterested' than to 'fair' in emphasizing open-mindedness. Impartial suggests literally taking no one's part; it implies, perhaps, a greater impersonality than disinterested: a judge free of all political pressures and thus aloof enough to remain impartial.

IMPARTIALITY

Free from partiality, prejudice and bias i.e. being fair.

NEUTRAL

Neutral suggests of not taking any side under any circumstances.

DISPASSIONATE AND UNPREJUDICED

These two words suggest control over emotions than thoughts. Being dispassionate may be significantly different from disinterested. A person of dispassionate

character remains impartial, amidst wild accusations of favouritism and support to a particular party or person.

COURAGE

Reputation invites troubles from within and without. It needs courage to overcome adverse situations. A coward cannot retain his reputation for long. Family and friends may encourage us but we have to develop courage from within and retain it.

SACRIFICE

A reputed person should be prepared to sacrifice. This sacrifice may be small or the supreme. There is no way to get back. Fame often demands sacrifice.

DIGNITY

Every individual is guaranteed dignity and self-respect. It is however not easy to assert, protect and preserve dignity.

After all, doing job within a system is earning bread and struggle for existence. The persons above often make serious assaults on individual dignity. Most people digest these infringements. They say, one cannot always be eager to save one's dignity.

TACT, DIGNITY & REPUTATION

Tact is a destroyer of Dignity and Reputation. When we act tactfully, mostly we sacrifice public interest, dignity and Reputation.

PROTECTION OF REPUTATION

There will never be any dearth of people prowling to plunder reputation. People rove about to discredit people of repute. How can one protect one's reputation?

There is no quick fix solution. Each situation demands

a specific treatment, yet we can certainly take some steps to reduce the degree of damage. Some steps are suggested below:

1. Be vigilant as far as practicable.
2. Make proper documentation of important events that may invite trouble.
3. Evidence to rebut charges should be accurate and relevant.
4. When cornered, fire the first bullet and demolish the opposition.
5. The people whom you serve in public interest are your support base. They may not be vocal, but they know the truth. They may not toil or spin to stand up to protest, but if you are pure, they know that you are pure. They however sometimes require inputs. Therefore keep the people informed.
6. A transparent public service will go a long way to build a protective umbrella for reputation.

PROTECTION OF REPUTATION & INJURY

In the battle against evil, do not expect that only your enemies will be killed. In the action, you may also be killed or severely injured. In fact, injury is inevitable. We should graciously accept this and move on.

Let us not forget Cassio's observation. Those who rob our good name, it will not enrich him, but it makes us poor.

What will be the quantum of loss or injury cannot be predicted. It depends on the situation.

REPUTATION & JEALOUSY

Reputation earns jealousy. It may go up to any degree. Othello killed his innocent wife who was as pure and beautiful like 'monumental alabaster'. Why blame only

Othello? there is a jealous Othello within each one of us. Reputation creates many enemies especially among colleagues, friends and relatives.

It is not easy to be happy, 'in thy happiness.' A person of reputation, however has to achieve Mudita quality of sublime state of mind in the cultural heritage of India. Mudita is appreciative joy. It is not sympathy. It is rejoicing over the success of others. Mudita destroys jealousy.

FAME & ARROGANCE

Fame and arrogance have to be kept on check to protect one's reputation because once being famous, a person may be devoured by the Tanha /Trishna craving for fame. He goes on a roll to gain more fame. He suffers from insatiable desire for fame. From desire, he climbs up the ladder to be rapacious. At this stage he does not hesitate to resort to brutality and violence. People not only become avaricious for money, a person may become mentally unbalanced and frantic to earn more fame.

FAME & HUMILITY

The person who earns fame, he knows what he is. A reputed person has to be conscious that it is the people who have made him famous. He has to pay back what is due to them. He should express his humility and gratitude to the people. Humility has to be part of his life style. In the beginning it may sound artificial. However, constant practice will make it natural. In any case, he should be conscious that fame might derail him.

REPUTATION & FAMILY

Family members have a very crucial role to play in maintaining reputation. Family can enhance your reputation. A strict spouse can keep the person concerned on the right track.

They may also demolish our reputation. If the family members want deviance, it is better to leave or disown them

if we can. It is a difficult situation. If we are not persons of strong will, we cannot protect our reputation.

MENTAL STRENGTH

Reputation requires great psychological strength. It has to be cultivated and exercised. How do we do it?

'Tranquility Meditation' will empower us but we have to show strength according to situation and individual ability.

DOGGED DETERMINATION

Frustrations and disappointments often engulf a reputed person. Those who deny this, perhaps lie. Frustrations are part and parcel of the system. Frustrations generate stress of various degrees - mild to severe. A reputed person has to learn well to cope with stress. Regular meditation in silence reminds us to be determined to reach our goal. One has to be very clear about the goal and it needs revaluation.

MISSIONARY ZEAL

A Public Servant performs duties of public interest. This is his mission, this is his mandate. Appropriate performance of this duty may cause extreme sufferings.

Unless he has the zeal and spirit of a missionary, he may not be able continue with purity and efficiency.

There is an element of danger here. If we are overzealous, it not only may burn us, the mission may be lost.

ABILITY TO TAKE RISK

In public service, situations develop into crises and crisis management involves risk, especially for those who are duty bound to use arms and have power to perform duty in public interest.

PROFESSIONAL KNOWLEDGE

Sometimes a person is catapulted to fame in service. Such a person cannot retain his/her reputation unless she/he works very hard to develop skill and continues to enhance skill by training, research and development and various other means. We lead people by our deeds done professionally.

INTEGRITY

Holders of public office should not place themselves under any financial or other obligation to outside individuals or organizations that might influence them in the performance of their official duties.

[Source: Lord Nolan's Report (1995), on "Standards in Public Life", Vol- I quoted in Supreme Court Cases (1998) 1 SCC p. 268.]

INTEGRITY, PROBITY AND RECTITUDE

Integrity, probity and rectitude refer to compliance of strict ethical codes. Integrity and probity are founded on principles of stern honesty and often understood as general virtue. Rectitude means firmly following the rules of justice.

PROPRIETY

Adherence to the values of morality, righteousness, correctness of behaviour.

HONESTY

Holders of public office have a duty to declare any private interests relating to their public duties and to take steps to resolve any conflicts arising in a way that protects the public interest.

However, if something is done bonafide it may not be an act of dishonesty because bonafide means something done in good faith, genuinely and without the intention to deceive.

UPRIGHT AND DECENT

'Upright' and 'decent' are informal in comparison to 'moral' and 'ethical'. 'Upright' may mean 'inner moral strength'. 'Upright' may at times suggest extreme rigidity; stiff-necked etc. 'Decent' is an outgoing ethical concern for others.

INVESTIGATING MIND IN TRANQUILITY TO REALISE VALUES OF PUBLIC SERVICE

through

BHAVANA WALK (SILENT MEDITATIVE WALK)

&

SAMATHA/PRASHANTI (TRANQUILITY)

I. BHAVANA Walk (Silent Meditative Walk)

The ATI has sponsored a number of sessions on 'Investigating Mind in Tranquility' with various batches of Officers of the IAS, WBCS (Exe.) and WBPS. During these sessions it has been established by the Trainee Officers that the 'Bhavana Walk' is one of the most practical way of *Investigating Mind in Tranquility to Realize Values of Public Service*. We briefly describe the technique to be followed for this 'Silent Meditative Walk'.

The technique:

1. Keep your eyes and ears open. No extra effort should be taken to be alert, just be normally alert.
2. Be mindful of whatever you see and hear. Just be mindful and let it go. Do not try to ask question and analyze. If you see a beautiful face, be mindful that you have seen the face but do not try to steal a look. Leave it, do not hang on but move. If you feel good, take note that you felt good. Whatever responses come to your mind, be mindful of those feelings & thoughts. Do not feel ashamed. When you see some flowers and trees, take note that you have seen the trees and leave them and move on. Be aware how you are walking.
3. The Walk can be of 30 minutes. This time of 30 minutes can be divided into three parts. Start slow and take at least five minutes to come to your normal speed. This is warming up. Walk twenty minutes in your normal speed. After twenty minutes, gradually slow down and come down to the speed

with which you started.

4. During the Walk one should be totally devoted to the act of walking and be aware of whatever comes to the mind. One may feel pleasant or painful. Our body may ache; we may feel sensations in our legs and so on. Just be mindful of the bodily or mental responses, if any. Please do not try to go into the roots i.e. why's and how's of these feelings.
5. Your mind should be open but alert. It takes note of everything, but does not stick to anything. If some past thoughts suddenly distract you from the walk, please be mindful of the wavering and come back to the walk. But do not feel repentant that your mind had gone some where else. This is natural. Be normal. Do not force to see and hear or remain in a particular state. Be mindful of what you see, hear or feel. Be with the present.

The Rules of the Walk:

1. The Walk must be a continuous one without any break.

Exception: Presuming, during your walk, a taxi, in reckless driving dashed an old man and sped away. You terminate your walk; do your duty as a public servant what you are supposed to do. Otherwise do not terminate your walk simply because somebody had shouted or someone sang a sweet song. You be mindful of the event and move on.

2. Please do not smoke while walking. If you are a smoker, please try to give up smoking. This will help you and others.
3. Do not speak during the walk. Maintain total silence. You cannot meditate while talking.
4. Switch off/ keep in silent mode your cell phone if at all you carry one.

5. Do not carry a music system with you to listen while taking the Bhavana walk.

The idea is to be mindful, alert, concentrated and unshaken and to be at peace. Bhavana is a way of cultivation of our mind during walk. During the walk, we see the things as they are. We need to be objective, accurate and detailed.

II. Meditation or Samatha/Prashanti (Tranquility)

In *Samatha* or *Prashanti*, the mind is calm, concentrated, unshaken, undisturbed and undefiled. This is tall call. How can we achieve it? It is neither easy nor there is any instant coffee or modern quick solution. It takes long time to reach the goal. We must take note of this. At the same time, we can realize how to be calm, concentrated and unperturbed.

There are various ways of meditation to cultivate *Samatha/Prashanti*. What ever school we follow, it is certain, this is only possible through *Bhavana* (Meditation). It is an ancient wisdom of Asia. We have taken an easy exercise to demonstrate how to remain undisturbed and calm.

The Technique:

1. In sitting posture:

After returning from *Bhavana* Walk you should first relax. Then sit in a crossed-legged Asana. Your right leg on your left calf and left leg under your right calf or vice versa. Your head, neck, chest, stomach and hip in one line. Do not stiffen your body. Be as comfortable as possible. Rest your hands on your knees and relax. Now be mindful of your breathing. Feel the breathing in your nostrils. Just inhale and exhale. Be completely engrossed with the breathing process. Just observe how the breathing takes place.

2. In Shavasana:

Sit on the floor and stretch your legs and balance

rest of the weight of your body by putting your hands on your sides like an athlete after or before a run. Close your legs and put your hands on the left side and slowly move right and lie down in supine position. Widen your legs, as you feel comfortable. Similarly keep your hands as wide as you feel and relax. If there is a fold below your back in the linen/vest, straighten it slowly. Then swing left or right and make yourself comfortable.

Squeeze your fingers and your legs and give a full stretch to your body and then release and relax. Do it thrice.

Now onwards, there will be no movement of the body. If you want to shift left or right/up and down, do it now.

STEP1: Mindful of breathing

Be mindful of the breathing. Imagine the stomach going up and down while you inhale and exhale. Let the inhalation and exhalation take their natural course. Do not interfere with the natural process. The breathing should be effortless. Just let it go the natural way. Just watch the process of breathing silently, as if some one else is breathing. You are only a witness. Relax and watch silently.

STEP2: Mindful of sound within/without

Be mindful of the sound within the room and gradually the sound outside— near and far. Like an antenna, be mindful of all sounds that are present in the environment— sounds that come and go, any sound, loud or faint. Do not try to trace the source and reason of the sound. Just hear the sound. No extra effort should be made to hear or react. Let sounds come and go. You just hear as they are. And then gradually come back to the room and be mindful of your breathing, stomach moving up and down. Be mindful of your breathing and relax. But please do not go to sleep. Enjoy the silence.

STEP3: Mindful of the sensations of the body

Next, you become mindful of the sensations – burning, soothing, painful, whatever sensations that arise in

any part of your body. Just take a note of the sensation and let it go. Do not make an effort to soothe the sensations. *Let them arise and go. You just observe but do not react.* Relax, but do not go to sleep. Then bring your concentration back to your breathing and relax.

STEP4: Mindful of mental formations

Now become conscious of your mental formations. Thoughts come and go from mind with tremendous speed. Let these come and go. Just be mindful of these thoughts that come and go. Silently watch them as if you are observing the thoughts of others. Do not analyze them. Let thoughts, good or bad come and go. Remain in this state for some time. Then once again become conscious of your breathing. Be mindful of the breathing process. Do not fall asleep.

STEP5: Sitting

Squeeze your hands, legs and gradually get up without opening your eyes. Then open your eyes and adjust with the light in the room and sit in a crossed legged Asana.

Enjoy the 'Silence'

ARREST

All citizens of India, irrespective of position, status, religion, caste or creed are subservient to the Constitution of India. In the democratic system of India, the Constitution of India is supreme. Each Indian has to recognize the supremacy of the constitution.

The Indian Constitution has laid down specific provisions to protect citizens from abridgements of human rights and rule of law. Notwithstanding the protection by the Constitution of India, reports of violation of fundamental rights and basic human rights are regularly reported in the media. Those who have been given the responsibility of protection of human rights are often found to be the violators. Custodial violence strikes at the root of the rule of law.

In D.K. Basu Versus State of West Bengal W.P. (Crl.) No. 539 of 1986 read with Writ Petition (Crl.) No.592 of 1987 Ashok K. Johri versus State of Uttar Pradesh, the Hon'ble Supreme Court of India in its judgment dated December 18, 1996 held that transparency and accountability are two important safeguards against abuse of police power and issued the following orders for strict compliance: -

"35. We, therefore, consider it appropriate to issue the following requirements to be followed in all cases of arrest or detention till legal provisions are made in this behalf as preventive measures:

- (1) The police personnel carrying out the arrest and handling the interrogation of the arrestee should bear accurate, visible and clear identification and name tags with their designation. The particulars of all such police personnel who handle interrogation of the arrestee must be recorded in a register.
- (2) That the police officer carrying out the arrest of the arrestee shall prepare a memo of arrest at the time of

arrest and such memo shall be attested by at least one witness, who may either be a member of the family of the arrestee or a respectable person of the locality from where the arrest is made. It shall also be countersigned by the arrestee and shall contain the time and date of arrest.

- (3) A person who has been arrested or detained and is being held in custody in a police station or interrogation centre or other lock-up, shall be entitled to have one friend or relative or other person known to him or having interest in his welfare being informed, as soon as practicable, that he has been arrested and is being detained at the particular place, unless the attesting witness of the memo of arrest is himself such a friend or a relative of the arrestee.
- (4) The time, place of arrest and venue of custody of an arrestee must be notified by the police where the next friend or relative of the arrestee lives outside the district or town through the Legal Aid Organisation in the District and the police station of the area concerned telegraphically within a period of 8 to 12 hours after the arrest.
- (5) The person arrested must be made aware of this right to have someone informed of his arrest or detention as soon as he is put under arrest or is detained.
- (6) An entry must be made in the diary at the place of detention regarding the arrest of the person which shall also disclose the name of the next friend of the person who has been informed of the arrest and the names and particulars of the police officials in whose custody the arrestee is.
- (7) The arrestee should, where he so requests, be also examined at the time of his arrest and major and minor injuries, if any present on his/her body, must be recorded at that time. The "Inspection Memo" must be signed both by the arrestee and the police officer

effecting the arrest and its copy provided to the arrestee.

- (8) The arrestee should be subjected to medical examination by a trained doctor every 48 hours during his detention in custody by a doctor on the panel of approved doctors appointed by Director, Health Services of the State or Union Territory concerned. Director, Health Services should prepare such a panel for all tehsils and districts as well.
- (9) Copies of all the documents including the memo of arrest, referred to above, should be sent to the Illaqa Magistrate for his record.
- (10) The arrestee may be permitted to meet his lawyer during interrogation, though not throughout the interrogation.
- (11) A police control room should be provided at all district and State headquarters, where information regarding the arrest and the place of custody of the arrestee shall be communicated by the officer causing the arrest, within 12 hours of effecting the arrest and at the police control room it, should be displayed on a conspicuous notice board.

36. Failure to comply with the requirements hereinabove mentioned shall apart from rendering the official concerned liable for departmental action, also render him liable to be punished for contempt of court and the proceedings for contempt of court may be instituted in any High Court of the country, having territorial jurisdiction over the matter.

37. The requirements, referred to above flow from Articles 21* and 22(1) ** of the Constitution and need to be strictly followed. These would apply with equal force to the other governmental agencies also to which a reference has been made earlier.

38. These requirements are in addition to the constitutional and statutory safeguards and do not detract

from various other directions given by the courts from time to time in connection with the safeguarding of the rights and dignity of the arrestee.

39. The requirements mentioned above shall be forwarded to the Director General of Police and the Home Secretary of every State/Union Territory and it shall be their obligation to circulate the same to every police station under their charge and get the same notified at every police station at a conspicuous place. It would also be useful and serve larger interest to broadcast the requirements on All India Radio besides being shown on the National Network of Doordarshan and by publishing and distributing pamphlets in the local language containing these requirements for information of the general public. Creating awareness about the rights of the arrestee would in our opinion be a step in the right direction to combat the evil of custodial crime and bring in transparency and accountability. It is hoped that these requirements would help to curb, if not totally eliminate, the use of questionable methods during interrogation and investigation leading to custodial commission of crimes." (D.K.BASU Versus STATE OF W.B. (1997)1 Supreme Court Cases 416, Paragraphs 35-39).

* Article 21: Protection of life and personal liberty

No person shall be deprived of his life or personal liberty except according to procedure established by law.

**Article 22: Protection against arrest and detention in certain cases

(1) No person who is arrested shall be detained in custody without being informed, as soon as may be, of the grounds for such arrest nor shall he be denied the right to consult, and to be defended by, a legal practitioner of his choice.

WE ARE ONE: BANGA - A Case Study

[The case study has a multidisciplinary approach covering: geo-physiography, geography, indology, archaeology, history, ethnology, anthropology, anthropometry, sociology, economics, physiognomy, epigraphy, genetics, habitat, etc.]

We all share 99.9% DNA amongst us. Science is blind as far as race, caste and colour are concerned. Difference on the basis of race, ethnicity, caste and colour has been demolished by revolutionary researches in molecular biology. However, physio-geography plays the most dominant role in genetic differentiation among peoples. The physio-geography of India seems to have played a major role in evolving the observed genetic differentiation among various population groups.

Basic	Percentage of total variance			
	No. of groups	Between groups	Within population	Between population within group
Language	4	0.39	98.86	0.79
Geographical	5	0.92	97.42	1.66
Ethnicity	4	0.34	98.84	0.83
Social	3	0.04	97.59	2.37

(Kashyap, et. al., Genetic variation at fifteen micro satellite loci in human populations of India, Current science, Vol. 85, No. 4, 25, August 2003).

The Hobbit of Flores island of Indonesia became small due to environmental conditions. The family of man started from Africa. Geography divides and unites - the nose of 'Kaibarta' of Midnapore (102.7) is anthropometrically

different from the nose of 'Kaibarta' of Khulna (63.6).

KAIBARTA

WESTERN BENGAL			EASTERN BENGAL		
Sl. No.	District	Nasal Index	Sl. No.	District	Nasal Index
13	Midnapur	102.7	20	Khulna	63.6
87	24-Parganas	80.9	46	Murshidabad	
64	Hugli	89.3	48	Jessor	67.3
94	-do-	88.6	39	Chittagong	70.0
51	24 Parganas	88.3	89	Faridpur	70.2
59	-do-	87.7	47	Jessor	72.9
14	Calcutta	86.9	71	Maimansingha	73.4
19	Burdwan	85.4	72	-do-	74.5
9	Midnapur	85.1	82	Rajshahi	74.5
2	Hugli	84.7	80	Bogra	75.0

Brahmin noses in West Bengal and East Bengal have no similarities. "The Rarhi Brahman is a near relative of the Santal and Bauri, and finds his closest connections in the Dravidian priesthood of Madras, whilst the Barendra Brahman's blood connections lie amongst the Chandals." (Census 1891, Report, p260).

BRAHMIN

WESTERN BENGAL			EASTERN BENGAL		
Sl. No.	District	Nasal Index	Sl. No.	District	Nasal Index
75	Midnapur	100.0	21	Chittagong	58.3
94	Burdwan	88.6	31	Pabna	59.6
72	Calcutta	85.0	10	Maimansingh	60.3
85	-do-	81.2	46	Chittagong	62.5
84	Burdwan	81.2	34	Barisal	64.2
27	Bankura	79.0	22	Jessor	64.7
49	Hugli	78.7	4	Dacca	65.9
62	24 Parganas	78.0	42	Rajshahi	66.2
56	-do-	77.3	16	Khulna	66.6
43	Birbhum	74.0	2	Dacca	66.6

Then what is the justification to investigate the descendants of the Vangas?

The great Pundit Haraprasad Shastri in his last address to Bangiya Sahitya Parisad, lamented that he could mention some problems of history, but he was unable to solve those problems.

“বাংলার ইতিহাসের দুই-চারিটি সমস্যার কথা বলিয়া আমার এই সখি গুণ অভিভাষণ শেষ করিব। আমি সমস্যাগুলি বলিতে পারি, কিন্তু সমস্যাগুলি পূরণ করিবার (মতা আমার নাই।” ... “আমাদের বাংলায় বঙ্গ, বগধ ও চেরো নামে তিনটি জাতি ছিল।

বঙ্গ জাতি কোথায় গেল, অনেকে অনেক রূপ ব্যাখ্যা করিয়াছেন, কোনোটাই মনের মতো হয় না, অথচ দেশটা তাহাদেরই নামে আজিও চলিতেছে। এই বঙ্গেরা কোথায় গেল, ইহা একটা সমস্যা।”

“I would finish my address by raising one or two problems of the history of Bengal. I can mention these problems, but I do not have the capability to solve the problems.”.... “In our Bengal there were three races Vanga, Bagadha and Chero.

Where has the Vanga race gone? Many people have given many explanations. I am not impressed by any one of these explanations, but this country still goes after the name of Vanga people. Where have these Vangas gone? This is a problem.”

This humble effort to investigate one of the most important problems of the history of Vanga is dedicated as a mark of deep respect to Maha Pundit Haraprasad Shastri whose knowledge knew no bounds.

There is universal acceptance that ordinarily, a country is called after the original inhabitants and the country Vanga was named after the Vanga clan. The Vanga people were outside Aryandom.

[Source: Shastri, Haraprasad, Address, vi, Sahitya Parisat-Patrika, No.ii, Bangabda,1337, Paschim Banga Rajya Pustak Parsad,1981,pp.465-466; Vange Baudha Dharma, Bengali 1324, ed. Govt. of West Bengal 1984,; Bandopadhyaya, Rakhaladas, Bangalar Itihas, Bengali 1324; Biswas, Upendra Nath; Bharat Varsha-o-Vrihttar Vaharat

Varsher Itihas, 1950; Ray, Nihar Ranjan, Bangalir Itihas, Bengali 1356; Mukherjee, B.N, The earliest limits of Vanga in Indian Museum Bulletin,1990; Banglapedia, 2004-et al; Aitareya Aranyaka (II,1.1) Baudhayana Dharmasutra (Baud:1.1.2.4); Abhidanappadipika (Abhi: 185, 1031); Majmudar, R.C et al, An Advanced History of India, 1967; Bhattacharya, Amitabha, Historical Geography of Ancient and Early Mediaeval Bengal, 1977; Natmo, National School Atlas, 1999; Bandopadhyaya, Rakhaladas, Bangalar Itihas, Bengali, 1324].

Since a great intellectual of modern India expressed his difficulty to identify the descendants of the Vangas, we tried to refer some ancient and contemporary sources to develop an appropriate methodology for this investigation.

METHODOLOGY: The confederation of the Samvamgiyas (400 BC) at Pundranagara was called after the overwhelming majority of Vanga clan in the region like the confederation of the Samvajjis at Vaisali. [Bhandarkar, D. R, Mauryan Brahmi Inscription of Mahasthan; Epigraphy Indica, Vol. XXI, April, 1931, pp.83-91]. The largest research project of India on DNA marking of the people of India 'Man in India' of the Govt. of India adopts the popular belief to fix demographic history of people. It does not rely on any statistical, demographic, historical or any scientific sources.

Kashyap et. al. adopted the following classification for demographic identity:-

Popula- on	Abbre- viation Used	Loca- tion	Sam- ple size	Lingustic Affilia- tion	Tradi- tional Occau- pation	Socio Culture Affili- tion	Demogra- -phic history
Benga- li- Brahmi- min	WB	West Bengal	110	Indo- Euro- pean	Priest- hood	Caste	Migrated adjacent area
Ben- gali kays- tha	KW	West Bengal	103	Indo- Euro- pean	Ser- vice	Caste	Original inhabi- tant

(Kashyap et. al., Genetic variation at fifteen microsatellite loci in human populations of India, Current Science, Vol. 85, No. 4, 25 August 2003, p.466)

Oriya Brahmin	0.816
Bihar Brahmin	0.821
Bengali Kayasth	0.828
Bihar Kayasth	0.819
There is no significant genetic affinity among the Brahmins of India.	
Bengali Brahmin	0.823
Oriya Brahmin	0.816
Bihar Brahmin	0.821
Chitpavan Brahmin	0.809
Desastha Brahmin	0.832
Iyengar Brahmin	0.824

The average heterozygosity of the Brahmins of Bengal and the Brahmins of neighbouring states do not justify that the Brahmins migrated from the adjacent areas. (Kashyap, et. al., Current Science, Vol 85, No. 4, 25 August, 2003,p.468)

The research 'Man in India' by the Govt. of India has demolished the concept of caste (See table next page).

Population	Average
Heterozygosity	
Bengali Brahmin	0.823
Oriya Brahmin	0.816
Bihar Brahmin	0.821
Chitpavan Brahmin	0.809
Iyengar Brahmin	0.824
Bihar Kayastha	0.819
Bengali Kayastha	0.828
Bhumihar	0.821
Yadav	0.815
Bihar Kurmi	0.803

UP Kurmi	0.828
Bihar Baniya	0.817
Marathas	0.814
Naga	0.822
Lingayat	0.822
UP Jat	0.816
Thakur	0.866

It is interesting that the Nagas [0.822] and the Lingayats [0.822] score the same. So caste falls. Science rejects theory of biological difference on the basis of caste. Global research rejects biological difference on the basis of race or colour. Science is race and colour blind. (Kashyap, et. al., Current Science, Vol 85, No. 4, 25 August, 2003,p.468)

METHODOLOGY:

The outer limits of Vanga increased or decreased at different periods of history for various factors, but the Gangetic delta, precisely, the eastern part of the Gangetic delta was the centre of ancient Vanga country. To trace the descendants of the Vangas of ancient Vanga, the investigation, therefore tries to identify the largest number of the autochthons / aboriginals / aborigines / indigenous / original inhabitants of the Gangetic delta/eastern part of Gangetic delta, in modern times, who are in brute majority not only in the Gangetic delta/eastern part of the Gangetic delta but over the total population of the entire East Bengal.

[SOURCE: Demographic statistics of the census of the Govt. of India, anthropological data of the Govt. of India, Govt. gazetteers, statistical accounts of the Govt. of India and the accounts of reputed geographers, ethnologists, historians and other sources are relied upon as reliable evidence to form a definite opinion beyond all reasonable doubts.]

The Gangetic Delta:

Considering all aspects and opinions of various specialists,

we can agree with Mr. Kanan Gopal Bagchi (1944) to fix the geographical boundary of the Delta:

1. Murshidabad (only the portion of east of the Bhagirathi)
2. Nadia;
3. Jessore;
4. Faridpur;
5. 24 Parganas;
6. Khulna;
7. Bakarganj;
8. Noakhali (islands only);

Dr. N. K. Bose (1970-1972, p.xii) is emphatic about the identity of the delta:

"The delta between the two arms Bhagirathi-Hooghly and Padma-Meghna is well known as the delta of the Ganga from very early days."

[Bagchi, K., the Ganges Delta, 1944, p.37]

The first census of India was undertaken in 1872. It enumerated people of Bengal under the following categories:-

- I. Non-Asiatics ;
- II. Mixed Races;
- III. Asiatics:
 - A. Other than Native of India and British Burmah;
 - B. Native of India and British Burmah:
 1. Aboriginal Tribes;
 2. Semi-Hinduised Aborigines;
 3. Hindus; [Brahmin-1,100,105, Kayasth-1,100,478]
 4. Persons of Hindu origin not recognizing Castes [Baisnab-411,768]

5. Muhammadans;

6. Burmese

(Census 1872, Govt. of India, General Statement V. B. Statement of Nationalities, Race, Tribes and Caste, pp. CXIV-CXVII)"

LOCATION OF VANGA - BANGLADESH POINT OF VIEW

"It is clear that the territorial name of Vanga, as with other such units, had an ethnic origin. It is difficult to ascertain its location at different periods of history, but broadly it may be said to have denoted areas in the south and southeastern part of present Bangladesh. It may have extended to areas in southern West Bengal in the earlier period, but the area within the two main streams of the Ganges (from the Bhagirathi to the Padma-Meghna) formed the core of this territorial unit. It was this area which saw the rise of the independent kingdom of Vanga.

In the early part of Muslim rule in Bengal this unit came to be mentioned as 'Bang' and it continued to be so known till the name 'Bangalah' got currency in the mid 14th century to denote the whole region of Bengal (present Bangladesh and the Indian of province of West Bengal)". (Banglapedia, 2004)

LOCATION OF VANGA AND DEMOGRAPHIC STATISTICS OF 1872 CENSUS

The investigation intends to examine the demographic statistics of 1872 to identify the descendants of the Vangas - the original inhabitants of Deltaic Bengal. Although Eastern part of the Gangetic delta is considered as the core Vanga, [Kalidasa, Raghuvansa, IV.36; O'Malley, District Gazetteers, Faridpur, 1925, p.16; Majumdar, R.C. The Ancient History of Bengal, 1971; Banglapedia, 2004. et al] the limits of Vanga have been stated by various sources. Based on their accounts, the demographic statistics of the census of 1872 have been presented to identify the descendants of the Vangas of Ancient Vanga.

[Source: Aitareya Aranyaka (II,1.1); Baudhayana Dharmasastra (1.1,25-31) Arthasastra of Kautilya, 321 BC; Ramayana (11,10,36-37); Mahabharata; Raghuvarsa (4th - 5th Century AD); L. S. S. O'Malley Bengal District Gazetteers, 24 Pargans, 1814, p.32; L.S.S. O' Malley (Fureedpur, 1925,p.16; (Bareh, Encyclopedia of India, vol-25, West Bengal, 1994, p.1) ; Jainaupanga (1st Century); Mahaniddesha (2nd Century AD) And Milinda Panha (1st or 2nd Century AD); Dasa Kumar Carita of Dandin; Wei-lueh (3rd Century A.D.); Periplus of Erythraean Thalasses of 1st Century A.D.; Hem Chandra ; I. - Tising; Sakti Sangam Tantra; Brhatsamhita; Madan Pada Grant of Visvarpasena and Idilpur - Plate of Kesava Sena; Kamauli Copper Plate of Vaidadeva; Sahitya Parishad Copper Plate of Visvarupasen; Rampal Copper Plate Inscription; Gupta Age; Palas (8 to 12 Century); Name Vangala (Vanga +ala), Vangalah, Bengala, ; Bengal; Abulfazl : Ain-I-Akbari; Bangladesh in Maps, University of Dacca, 1981, p.8; R. C. Majumdar, et al, 1978, p.53; R. C. Majumdar, et al, 1971, p.361; National Atlas & Thematic Mapping Organisation, Govt. of India, 1999,p.11; Ray, Chaudhuri, Hemchandra : Political History of Ancient India, Calcutta University, 1972, p.275; 1979, FIRMA KLM PVT. LTD. 'Pauranika', Vol -2, p.3; Banglapedia of the Asiatic Society of Bangladesh,; Bangiya Sahitya Parishad, Bharat Kosh, Vol III, p. 97; Banglapedia of the Asiatic Society of Bangladesh]

POPULATION OF BENGAL AS PER 1872 CENSUS

	Chandal (Semi-Hinduised - aboriginal)	Kayasth (intermediate caste)	Kaibbartha (agricultural caste)	Brahman (superior caste)
Eastern Gangetic Delta	754323	272800	83961	140464
Gangetic Delta	864205	412399	480525	359332
Centre of the				
Gangetic Delta	271325	90610	41001	51909
Along the Ganges/ Padma	829821	406034	389619	282818
North of the				

Ganges-Padma	270050	146170	112012	87845
North and South of the Ganges	490099	259992	340015	209905
North of the Ganges and East Bengal	437107	267577	240039	126145
Gangetic Delta & North of the Ganges	1134255	558569	592537	447177
Dacca division	797422	389811	153075	163601
East Bengal	1286891	733224	400420	321083
Central & Extended East Bengal	1528682	936822	928020	594129
Central and East Bengal	1456125	912225	817351	563583
Brahmaputra to Bay of Bengal	1417215	728307	527764	352604
Ganga-Padma, Brahmaputra and Megna Basin	1343079	705150	430816	323242
Brahmaputra and Ganges/Padma Basin	1241330	605985	341854	280307

Population at Mahasthan Garh and surrounding areas (Census 1872)

Chandal (Semi-Hinduised-aboriginal)	Kayasth (intermediate caste)	Kaibbartha (agricultural caste)	Brahman (superior caste)	Rajbansi (Semi-Hinduised-aboriginal)	Kooch (Semi-Hinduised-aboriginal)
640719	430586	422428	201409	371000	137079

Eastern Gangetic Delta in 1872

District	Chandal (Semi-Hinduised - aboriginal)	Kayasth (intermediate caste)	Kaibbartha (agricultural caste)	Brahman (superior caste)
Jessore	271325	90610	41001	51909
Fureedpore	156223	57026	13619	23294
Backergunge	326775	125164	29341	65261
Total	754323	272800	83961	140464

Gangetic Delta in 1872

District	Chandal (Semi-Hinduised-aboriginal)	Kayasth (intermediate caste)	Kaibarthas (agricultural caste)	Brahman (superior caste)
Moorshedabad	21764	17077	102517	38740
Nuddea	42062	39719	111867	60026
24 Parganas	46056	82803	182180	120102
Jessore	271325	90610	41001	51909
Fureedpore	156223	57026	13619	23294
Backergunge	326775	125164	29341	65261
Total	864205	412399	480525	359332

Centre of the Gangetic Delta in 1872

District	Chandal (Semi-Hinduised-aboriginal)	Kayasth (intermediate caste)	Kaibarthas (agricultural caste)	Brahman (superior caste)
Jessore	271325	90610	41001	51909
Total	271325	90610	41001	51909
	271325		183520	

Mauryan Brahmi Inscription of Mahasthan

Since Mauryan Brahmi inscription of Mahasthan is the earliest evidence of the history of Vanga, it necessary to look at the inscription. It is a master piece on disaster-management. We see the compound word samvangiya (sam+vang+iya). Till today, this is perhaps the earliest mention of Vanga in stone which dates back to 400 B.C. Mahasthan is geographically located within the kingdom of Paundra where the aboriginal 'Chandals' were in significant majority.

"As noted elsewhere, the Pods and 'Chandals' were probably the dominant tribes in the kingdom of Paundra, Vardhana and to this day traces of the Buddhist faith can still be found in the working religion of the Pods. Amongst the Koches also, traces of Buddhist influence still survived

when Ralph Fitch, visited the country in the 16th century. (J.A.S.B., 1873, Part -I, p. 240.)" - The Muhammadans of Bengal, Extracts from 'Census of India, 1901' by E. A. Gait, F.S.S. (Vol VI, Published in 1902, pp.165-181]

Demographic status of Mahasthan Garh and surrounding areas.

	Chandal (Semi-Hinduised-aboriginal)	Kayasth (intermediate caste)	Kaibarthas (agricultural caste)	Rajbansi (Semi-Hinduised-aboriginal)	Brahman (superior caste)	Kooch (Semi-Hinduised-aboriginal)
Mymensing	123262	105537	77798	14007	23414	12420
Bogra	7647	5483	14833	2153	4263	12684
Sylhet	122457	90205	128523	75	44244	-
Tipperah	81155	72804	53866	-	31020	-
Rungpur	36148	10387	35396	339407	10623	6345
Rajshahye	28762	8727	60440	8121	15660	3504
Pabna	50126	35359	19255	2874	20553	198
Dacca	191162	102084	32317	4363	51632	101928
Total	640719	430586	422428	371000	201409	137079

ABORIGINALS/ABORIGINES/AUTOCHTHONS

In addition to the conclusive demographic statistics of 1872 census to prove that the 'Semi-Hinduised Aboriginal 'Chandals' were the descendants of the Vangas of Ancient Vanga, there are more relevant and significant evidence to adduce that the 'Chandals' were the autochthons of East Bengal concentrating in the eastern part of the Gangetic delta and spreading all over in the swamps and fen districts. They were the 'denizens of the swamps.' These are as follows:

1. "Semi-hinduised Aboriginal" / "were Aboriginal Tribes" 1872: Beverly, H., 1872, Census Report, p.181 Statement of Nationalities, Races, Tribes and Castes, CXVI.
2. "Semi-hinduised Aborigines" - 1887: Hunter, W. W.

S, A Statistical Account Of Bengal, VOL V, p. 39.

3. The 'Chandal' outcaste of the Gangetic Delta"- Census, 1891, Report, p.255.
4. "Banga or the Barendla Desh and was peopled by Chandals"- Census 1891, Report, p.262.
5. "One of the Aboriginal races whom the Aryans found in possession of soil" - 1891: Risley, H. H., The Tribes and Castes of Bengal, Vol - I, p.183-189.
6. "Distinct Aboriginal Race" - 1908: Dutt, R. C., 'Civilization in Buddhist Age' p. 153-251.
7. "...the fact that a large proportion of the Hindus consist of castes of aboriginal descent, such as 'Chandals' and Pods, who are extremely, hardy, industrious and thrifty, while their habits, which are almost amphibious, specially qualify them for living in the fen country which forms so large a part of the districts. ...

... there appears to be little doubt that this district was originally peopled by the 'Chandals' and Pods, the former occupying the eastern and the latter the western half of it. In all probability, they were originally hunters and fishermen, the Pods following the latter calling almost exclusively, while some of the 'Chandals' were hunters also."

(Emphasis added) 1908: O'Malley, L. S. S., Bengal District Gazetteers, Khulna, p.59.

8. "The outstanding feature of their geographical distribution is that they are denizens of the swamps. Their own tradition is that they sought a refuge there from the persecutions of the high caste Hindus. Another and more probable theory is that they are the autochthons of Eastern Bengal, aboriginals who found a refuge in the marshes, retreating there before the advance of more powerful races. Whatever their origin, they are a hardy and muscular race, capable

of enduring much exposure and fatigue. They live by agriculture and fishing, and are expert boatmen". (Emphasis added) 1925: O'Malley, L. S. S., Bengal District Gazetteers, Faridpur, p.48.

9. "This is indicated by the fact that indigenous tribes like the vangas, the suhmas, the sabaras, the pulindas, the kiratas, and the pundras" 1971: Majumdar, R.C, History of Ancient Bengal, p.361.
10. "Perhaps the ancestors of kol, sabar, pulind, hadi, dom, 'chandal race', etc were original inhabitants of banga. Ordinarily they lived mainly by cultivation and lived in villages." - 1973: Bharatkosh, Bangiya Sahitya Parishad, Vol -V, p. 4.

PROFESSION

The main profession of the Vangas of Ancient Vanga was boating and cultivation. They grew transplanted rice. In a land of rivers, canals, swamps and dotted with innumerable islands, many lived in boats. Boats were used for all activities of life. They used boats in war and excelled in nautical matters. The 'Chandals' developed amphibious habit to survive and thrive in a country of rivers, canals, streams and swamps. Principal professions of the 'Chandals' were boating and cultivation. Their amphibious habit especially qualified them to grow large varieties of long-stemmed rice in the swamps and deep morasses. They developed a unique expertise in reclamation of lands in Sunderbans. They were excellent boat builders and none could match them in boating. They were expert in navigation and nautical matters. In fact, boating, shipping and maritime trade and commerce were in their blood. The Ancient non-Aryan Buddhist Vangas were masters of the seas.

"The testimony that history bears to the military, religious, and maritime enterprise and achievements of the ancient Buddhist Bengali in the earlier centuries of the Christian era now scarcely wins belief and acceptance.

Yet it is an incontrovertible fact that Bengal of old gave birth to men who marched armies beyond the frontiers of modern India and ruled for a time as the paramount power in the land; who braved the perils of the deep in armed galleys, and carried home foreign itinerants in their ships." (Mookerji, R.K; Indian Shipping, 1912, p.155) Their geographical location indicates that they were denizens of swamps. Living in such a fen country, they had to develop a self-sufficient economy. They excelled in all trades. Next table gives a reliable account of their profession.

Dissident groups or present name of the caste	Parent caste or original caste name	Traditional occupation	New occupation
Sadgop	Gop	Cattle-grazing	Agriculture and trade
Tili	Teli	Oil-pressing	Trade and Agriculture
Madhunapit	Napit	Barber	Confectioner
Phulnapit	Napit	Barber	Agriculture
Mahishya	Bhuiya-Khandait-Kaibartta-Chasi-Kaibartta	Fighting-agriculture & fishing-agriculture (landholding, cultivating & also some-time personally selling the products in the market)	Agriculture (landholding and cultivating but never selling the products personally in the market)
Saha	Sundi	Manufacturer & Sale of liquor	Trade and agriculture.
Jogi	Jugi	Weaving	Agriculture and miscellaneous.

Chasadhoba	Dhoba	Washing	Agriculture
Padmaraj	Pod	Fishing and Boating	Agriculture
Namasudra	Chandal	Boating and cultivation	Agriculture

[Source: This table has been drawn on the basis of information collected from the following sources: Census of India, 1891, vol.iii, The Report; Census of India, 1901, vol.vi, part I; Census of India, 1911, vol.v, part I; W.W. Hunter, A Statistical Account of Bengal, (Reprint, Delhi, 1973), Vols. I-VI; H.H. Risley, The Tribes and Castes of Bengal, (Reprint, Calcutta, 1981), Vols. I & II; N.K. Bose, The Structure of Hindu Society, translated from Bengali by Andre Beteille, (New Delhi, 1975); N.K. Dutt, Origin and Growth of Caste in India, (Calcutta, 1969), Vol.II; Hiteswaranjan Sanyal, Social Mobility in Bengal, (Calcutta, 1981)]

Bandopadhyaya, Sekhar; Caste Politics and the Raj, Bengal 1872-1937, Calcutta, p.149.

Thus the traditional occupation of the ancestors of the present day Namasudras are identical with the Vangas of Vanga. They carried the tradition of their ancestors of Ancient Vanga.

NON-ARYAN:

There is almost total unanimity among leading sources that the 'Chandals' were non Aryans of the Gangetic delta. Risley considers these people non-Aryan. All subsequent experts have not differed from him. "Chandal, a non Aryan caste of Eastern Bengal, engaged for the most part in boating and cultivation". (Risley, 1891) "It may perhaps be inferred from the present geographical position of the Chandals that they came into contact with the Aryans at a comparatively late period, when the caste system had already been fully developed and alien races were regarded with peculiar detestation. This would account in some measure for the curious violence of the condemnation

passed on a tribe in no way conspicuous for qualities calculated to arouse the feeling of physical repulsion which the early writers appear to regard the Chandals. It is possible, again, that they may have offered an especially stubborn resistance to the Aryan advance."

Enormous evidence drawn from the above mentioned sources conclusively identify not only the overwhelming majority of the autochthons-the original inhabitants of the Gangetic delta, but also the people of entire Bengal. Overwhelming number in the eastern part of the Gangetic delta, the whole of the Gangetic delta and East Bengal among the total population belonged to the people who are now denominated as Namasudra since 1911 whose main profession was boating and cultivation. Therefore we can safely say that the Namasudras are the descendants of the Vangas of Vanga. (The core of Vanga was the eastern Gangetic delta.) Which is why Census 1891 considered them as the people of the Gangetic delta and said that Banga or the Barendla Desh was peopled by them [Census, 1891, Report, p.255-262] and the noted geographer late S.P. Chatterjee in his famous book, BENGAL IN MAPS published by Orient Longmans Ltd. in 1949 [reprinted by Natmo, Govt. of India, 2003] stated that, "It is often said that the present number of Namasudras, large as it is, is only a fraction of their former number, as a large percentage has dropped off by conversion to Islam. The Namasudras are believed to be the descendants of the original inhabitants of deltaic Bengal. It is mainly with their help that marshy tracts in and outside the Sundarbans can be reclaimed even to-day" [p.48]

VANGA: SUPERIOR PHYSICAL DEVELOPMENT

"Their occupations, and their enforced practice of going about in boats during a great portion of the year, have rendered the Chandals a hardy and muscular race."

(Collector Fureedpur, quoted by Hunter, W.W., A Statistical Account of Bengal, 1877, Vol. V, p.260)

"Their superior physical development is attributed, not to their being of a different race, but to their mode of life: inhabiting a river District, and constantly employed in rowing, the muscles of the arms and chest get more developed than in men who pass their days at the plough."

(Hunter, W.W., A Statistical Account of Bengal, 1877, Vol. V, p.285)

"Muscular figures and deep, expanded chests."

(Dr. Wise in Risley, The Tribes and Castes of Bengal, Vol.-I, 1891, pp.183-189)

"They have got a very strong physique."

(Ghosh, Modern Review, 1909, p.554)

"Whatever their origin, they are a hardy and muscular race, capable of enduring much exposure and fatigue."

(Fureedpur, L.S.S. 'Omalley, 1925, p.47)

VANGA: SUPERIOR QUALITIES

TRAITS

'Hard Working'; 'Strong'; 'Sturdy'; 'Industrious Race'; 'Able-Bodied'; 'Prudent'; 'Perseverant'; 'Naturally Quiet'; 'Fine'; 'Useful Race'; 'Uncomplaining'; 'Honest'; 'Reasonable'; 'Sufficiently eager to learn'; 'Laborious'; 'Painstaking'; 'Very Patient'; 'Inoffensive People'; 'Superior Qualities'; 'Scrupulous in Cleanliness'; 'Brave', 'Fighting Class' [Hunter, W.W., 1877, Vol-V, p.285; Owen, W. L., No. 66, 18th March 1873, Wells, W. S., No. 340, 8th April 1873, No. 414, 22nd April, 1873, No. 272, 19th March 1873 (State Archive, Govt. of W.B.); Dr. Wise in Risley, 1891, pp.183-189; Ghosh, Modern Review, 1909, p.554; L.S.S. 'Omalley, 1925, p.47; Chatterjee, S. P., Orient Longman, 1949, Natmo, 2003, p.48]

We may be Vanga, Magadha, Sakya, Malla, Paundra, English, American, Russian or any one else, but we are

one. We share 99.9% DNA among us. The so called 'European looking caste populations of India and the aboriginal tribes of Andaman Archipelago significantly belong to the same group of DNA, m2. (Philip Endicot, 2003) Science does not recognize race, caste or colour. "Genetically speaking race doesn't exist in Humans. Race is a real cultural, political and economic concept in society." (Alan R. Templeton, referred in Science Daily news, October, 1988)

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